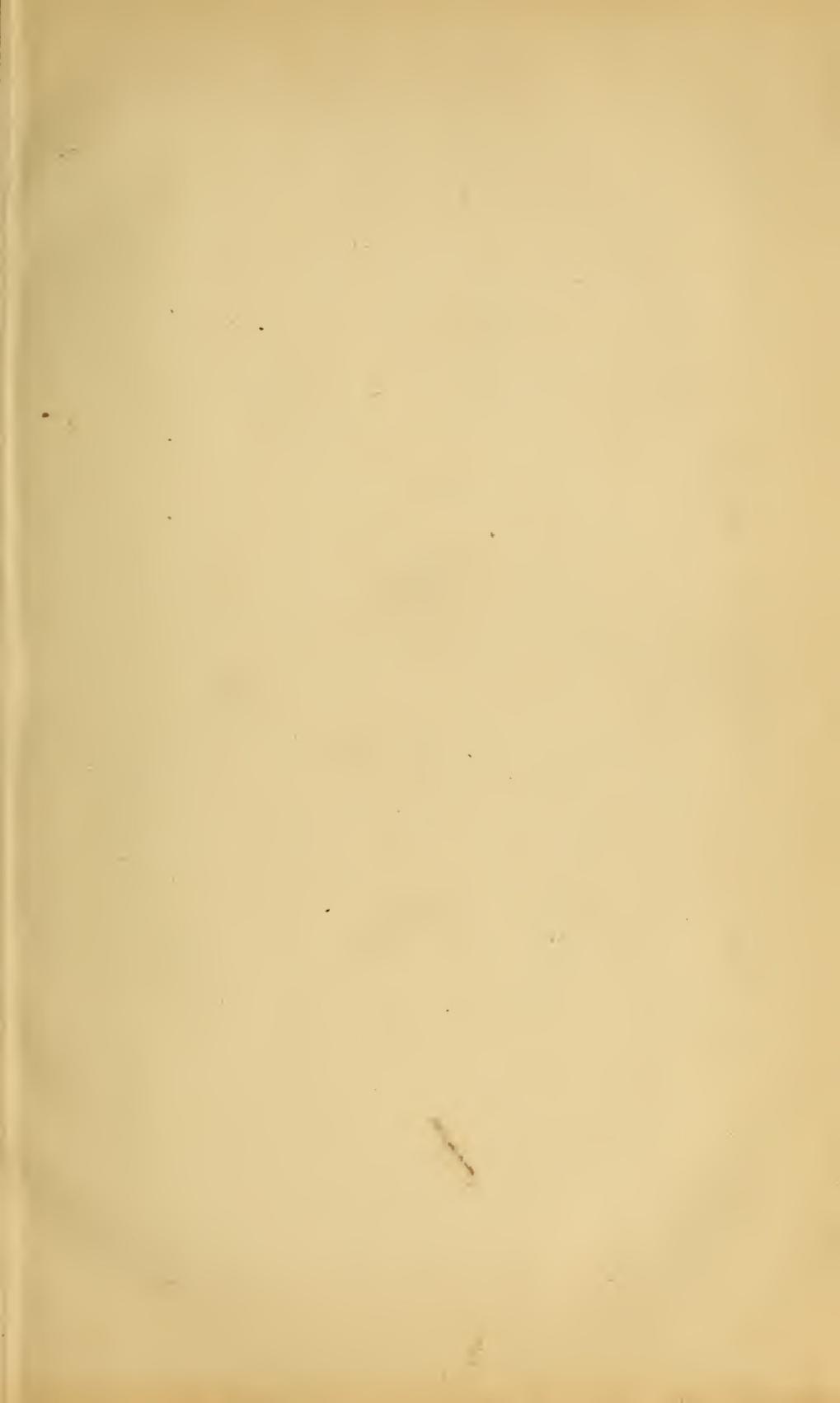
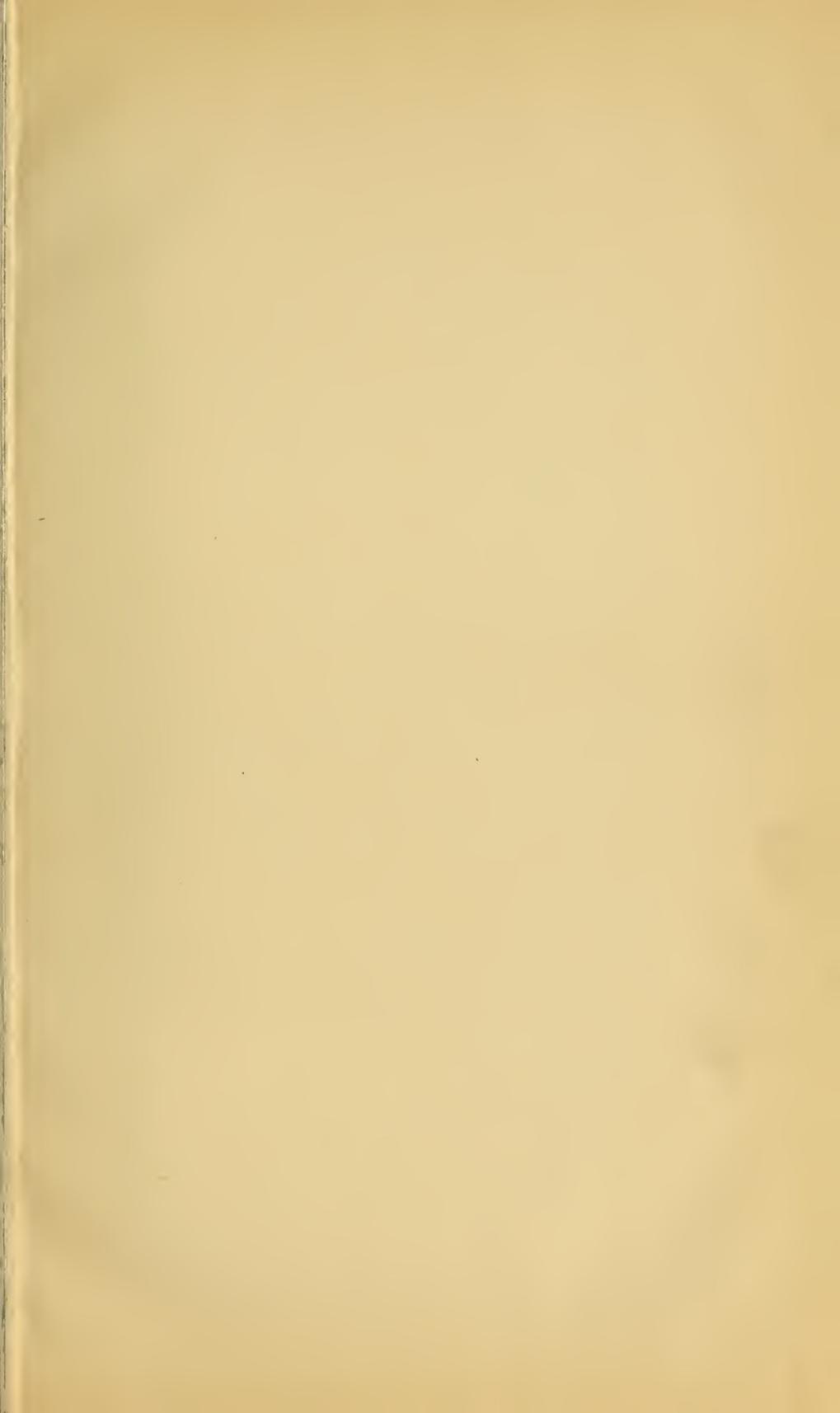
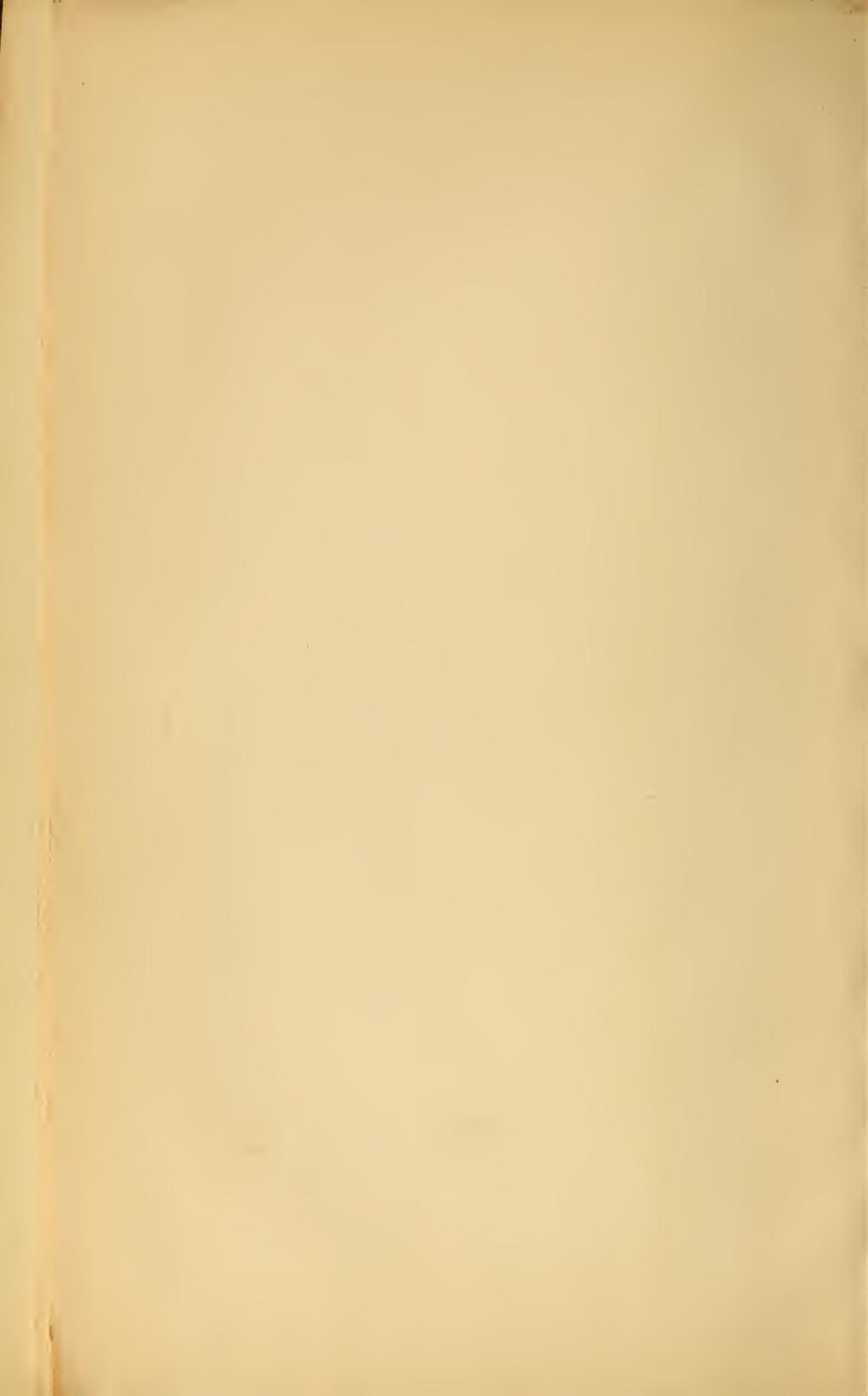


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THE
NEW TESTAMENT
OF
OUR LORD AND SAVIOUR
JESUS CHRIST.

This Edition is authorised by the
AMERICAN COMMITTEE OF REVISION.

PHILIP SCHAFF, *President.*
GEORGE E. DAY, *Secretary.*

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NEW TESTAMENT

OF

OUR LORD AND SAVIOUR

JESUS CHRIST

32.02
TRANSLATED OUT OF THE GREEK:

BEING THE VERSION SET FORTH A.D. 1611

COMPARED WITH THE MOST ANCIENT AUTHORITIES AND REVISED

A.D. 1881.

PRINTED FOR THE UNIVERSITIES OF
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P R E F A C E.

THE English Version of the New Testament here presented to the reader is a Revision of the Translation published in the year of Our Lord 1611, and commonly known by the name of the Authorised Version.

That Translation was the work of many hands and of several generations. The foundation was laid by William Tyndale. His translation of the New Testament was the true primary Version. The Versions that followed were either substantially reproductions of Tyndale's translation in its final shape, or revisions of Versions that had been themselves almost entirely based on it. Three successive stages may be recognised in this continuous work of authoritative revision: first, the publication of the Great Bible of 1539-41 in the reign of Henry VIII; next, the publication of the Bishops' Bible of 1568 and 1572 in the reign of Elizabeth; and, lastly, the publication of the King's Bible of 1611 in the reign of James I. Besides these, the Genevan Version of 1560, itself founded on Tyndale's translation, must here be named; which, though not put forth by authority, was widely circulated in this country, and largely used by King James' Translators. Thus the form in which the English New Testament has now been read for 270 years was the result of various revisions made between 1525 and 1611; and the present Revision is an attempt, after a long interval, to follow the example set by a succession of honoured predecessors.

I. Of the many points of interest connected with the Translation of 1611, two require special notice; first, the Greek

Text which it appears to have represented ; and secondly, the character of the Translation itself.

1. With regard to the Greek Text, it would appear that, if to some extent the Translators exercised an independent judgement, it was mainly in choosing amongst readings contained in the principal editions of the Greek Text that had appeared in the sixteenth century. Wherever they seem to have followed a reading which is not found in any of those editions, their rendering may probably be traced to the Latin Vulgate. Their chief guides appear to have been the later editions of Stephanus and of Beza, and also, to a certain extent, the Complutensian Polyglott. All these were founded for the most part on manuscripts of late date, few in number, and used with little critical skill. But in those days it could hardly have been otherwise. Nearly all the more ancient of the documentary authorities have become known only within the last two centuries ; some of the most important of them, indeed, within the last few years. Their publication has called forth not only improved editions of the Greek Text, but a succession of instructive discussions on the variations which have been brought to light, and on the best modes of distinguishing original readings from changes introduced in the course of transcription. While therefore it has long been the opinion of all scholars that the commonly received text needed thorough revision, it is but recently that materials have been acquired for executing such a work with even approximate completeness.

2. The character of the Translation itself will be best estimated by considering the leading rules under which it was made, and the extent to which these rules appear to have been observed.

The primary and fundamental rule was expressed in the following terms :—‘The ordinary Bible read in the Church, commonly called the Bishops’ Bible, to be followed, and as little altered as the truth of the Original will permit.’ There was, however, this subsequent provision :—‘These translations to be

used, when they agree better with the text than the Bishops' Bible: Tindale's, Matthew's, Coverdale's, Whitchurch's, Geneva.' The first of these rules, which was substantially the same as that laid down at the revision of the Great Bible in the reign of Elizabeth, was strictly observed. The other rule was but partially followed. The Translators made much use of the Genevan Version. They do not however appear to have frequently returned to the renderings of the other Versions named in the rule, where those Versions differed from the Bishops' Bible. On the other hand, their work shews evident traces of the influence of a Version not specified in the rules, the Rhemish, made from the Latin Vulgate, but by scholars conversant with the Greek Original.

Another rule, on which it is stated that those in authority laid great stress, related to the rendering of words that admitted of different interpretations. It was as follows:—‘When a word hath divers significations, that to be kept which hath been most commonly used by the most of the ancient fathers, being agreeable to the propriety of the place and the analogy of the faith.’ With this rule was associated the following, on which equal stress appears to have been laid:—‘The old ecclesiastical words to be kept, viz. the word *Church* not to be translated *Congregation*, &c.’ This latter rule was for the most part carefully observed; but it may be doubted whether, in the case of words that admitted of different meanings, the instructions were at all closely followed. In dealing with the more difficult words of this class, the Translators appear to have paid much regard to traditional interpretations, and especially to the authority of the Vulgate; but, as to the large residue of words which might properly fall under the rule, they used considerable freedom. Moreover they profess in their Preface to have studiously adopted a variety of expression which would now be deemed hardly consistent with the requirements of faithful translation. They seem to have been guided by the feeling that their Version would secure for the words they used a

lasting place in the language; and they express a fear lest they should ‘be charged (by scoffers) with some unequal dealing towards a great number of good English words,’ which, without this liberty on their part, would not have a place in the pages of the English Bible. Still it cannot be doubted that they carried this liberty too far, and that the studied avoidance of uniformity in the rendering of the same words, even when occurring in the same context, is one of the blemishes in their work.

A third leading rule was of a negative character, but was rendered necessary by the experience derived from former Versions. The words of the rule are as follows:—‘No marginal notes at all to be affixed, but only for the explanation of the Hebrew or Greek words which cannot without some circumlocution so briefly and fitly be expressed in the text.’ Here again the Translators used some liberty in their application of the rule. Out of more than 760 marginal notes originally appended to the Authorised Version of the New Testament, only a seventh part consists of explanations or literal renderings; the great majority of the notes being devoted to the useful and indeed necessary purpose of placing before the reader alternative renderings which it was judged that the passage or the words would fairly admit. The notes referring to variations in the Greek Text amount to about thirty-five.

Of the remaining rules it may be sufficient to notice one, which was for the most part consistently followed:—‘The names of the prophets and the holy writers, with the other names of the text, to be retained, as nigh as may be, accordingly as they were vulgarly used.’ The Translators had also the liberty, in ‘any place of special obscurity,’ to consult those who might be qualified to give an opinion.

Passing from these fundamental rules, which should be borne in mind by any one who would rightly understand the nature and character of the Authorised Version, we must call attention to the manner in which the actual work of the translation was

carried on. The New Testament was assigned to two separate Companies, the one consisting of eight members, sitting at Oxford, the other consisting of seven members, sitting at Westminster. There is no reason to believe that these Companies ever sat together. They communicated to each other, and likewise to the four Companies to which the Old Testament and the Apocrypha had been committed, the results of their labours; and perhaps afterwards reconsidered them: but the fact that the New Testament was divided between two separate bodies of men involved a grave inconvenience, and was beyond all doubt the cause of many inconsistencies. These probably would have been much more serious, had it not been provided that there should be a final supervision of the whole Bible, by selected members from Oxford, Cambridge, and Westminster, the three centres at which the work had been carried on. These supervisors are said by one authority to have been six in number, and by another twelve. When it is remembered that this supervision was completed in nine months, we may wonder that the incongruities which remain are not more numerous.

The Companies appear to have been occupied in the actual business of revision about two years and three quarters.

Such, so far as can be gathered from the rules and modes of procedure, is the character of the time-honoured Version which we have been called upon to revise. We have had to study this great Version carefully and minutely, line by line; and the longer we have been engaged upon it the more we have learned to admire its simplicity, its dignity, its power, its happy turns of expression, its general accuracy, and, we must not fail to add, the music of its cadences, and the felicities of its rhythm. To render a work that had reached this high standard of excellence still more excellent, to increase its fidelity without destroying its charm, was the task committed to us. Of that task, and of the conditions under which we have attempted its fulfilment, it will now be necessary for us to speak.

II. The present Revision had its origin in action taken by the Convocation of the Province of Canterbury in February 1870, and it has been conducted throughout on the plan laid down in Resolutions of both Houses of the Province, and, more particularly, in accordance with Principles and Rules drawn up by a special Committee of Convocation in the following May. Two Companies, the one for the revision of the Authorised Version of the Old Testament, and the other for the revision of the same Version of the New Testament, were formed in the manner specified in the Resolutions, and the work was commenced on the twenty-second day of June 1870. Shortly afterwards, steps were taken, under a resolution passed by both Houses of Convocation, for inviting the co-operation of American scholars; and eventually two Committees were formed in America, for the purpose of acting with the two English Companies, on the basis of the Principles and Rules drawn up by the Committee of Convocation.

The fundamental Resolutions adopted by the Convocation of Canterbury on the third and fifth days of May 1870 were as follows :—

‘ 1. That it is desirable that a revision of the Authorised Version of the Holy Scriptures be undertaken.

‘ 2. That the revision be so conducted as to comprise both marginal renderings and such emendations as it may be found necessary to insert in the text of the Authorised Version.

‘ 3. That in the above resolutions we do not contemplate any new translation of the Bible, or any alteration of the language, except where in the judgement of the most competent scholars such change is necessary.

‘ 4. That in such necessary changes, the style of the language employed in the existing Version be closely followed.

‘ 5. That it is desirable that Convocation should nominate a body of its own members to undertake the work of revision, who shall be at liberty to invite the co-operation of any eminent

for scholarship, to whatever nation or religious body they may belong.'

The Principles and Rules agreed to by the Committee of Convocation on the twenty-fifth day of May 1870 were as follows:—

'1. To introduce as few alterations as possible into the Text of the Authorised Version consistently with faithfulness.

'2. To limit, as far as possible, the expression of such alterations to the language of the Authorised and earlier English Versions.

'3. Each Company to go twice over the portion to be revised, once provisionally, the second time finally, and on principles of voting as hereinafter is provided.

'4. That the Text to be adopted be that for which the evidence is decidedly preponderating; and that when the Text so adopted differs from that from which the Authorised Version was made, the alteration be indicated in the margin.

'5. To make or retain no change in the Text on the second final revision by each Company, except *two thirds* of those present approve of the same, but on the first revision to decide by simple majorities.

'6. In every case of proposed alteration that may have given rise to discussion, to defer the voting thereupon till the next Meeting, whosoever the same shall be required by one third of those present at the Meeting, such intended vote to be announced in the notice for the next Meeting.

'7. To revise the headings of chapters and pages, paragraphs, italics, and punctuation.

'8. To refer, on the part of each Company, when considered desirable, to Divines, Scholars, and Literary Men, whether at home or abroad, for their opinions.'

These rules it has been our endeavour faithfully and consistently to follow. One only of them we found ourselves unable to observe in all particulars. In accordance with the seventh rule, we have carefully revised the paragraphs, italics,

and punctuation. But the revision of the headings of chapters and pages would have involved so much of indirect, and indeed frequently of direct interpretation, that we judged it best to omit them altogether.

Our communications with the American Committee have been of the following nature. We transmitted to them from time to time each several portion of our First Revision, and received from them in return their criticisms and suggestions. These we considered with much care and attention during the time we were engaged on our Second Revision. We then sent over to them the various portions of the Second Revision as they were completed, and received further suggestions, which, like the former, were closely and carefully considered. Last of all, we forwarded to them the Revised Version in its final form; and a list of those passages in which they desire to place on record their preference of other readings and renderings will be found at the end of the volume. We gratefully acknowledge their care, vigilance, and accuracy; and we humbly pray that their labours and our own, thus happily united, may be permitted to bear a blessing to both countries, and to all English-speaking people throughout the world.

The whole time devoted to the work has been ten years and a half. The First Revision occupied about six years; the Second, about two years and a half. The remaining time has been spent in the consideration of the suggestions from America on the Second Revision, and of many details and reserved questions arising out of our own labours. As a rule, a session of four days has been held every month (with the exception of August and September) in each year from the commencement of the work in June 1870. The average attendance for the whole time has been sixteen each day; the whole Company consisting at first of twenty-seven, but for the greater part of the time of twenty-four members, many of them residing at great distances from London. Of the original number four have been removed from us by death.

At an early stage in our labours, we entered into an agreement with the Universities of Oxford and Cambridge for the conveyance to them of our copyright in the work. This arrangement provided for the necessary expenses of the undertaking; and procured for the Revised Version the advantage of being published by Bodies long connected with the publication of the Authorised Version.

III. We now pass onward to give a brief account of the particulars of the present work. This we propose to do under the four heads of Text, Translation, Language, and Marginal Notes.

1. A revision of the Greek text was the necessary foundation of our work; but it did not fall within our province to construct a continuous and complete Greek text. In many cases the English rendering was considered to represent correctly either of two competing readings in the Greek, and then the question of the text was usually not raised. A sufficiently laborious task remained in deciding between the rival claims of various readings which might properly affect the translation. When these were adjusted, our deviations from the text presumed to underlie the Authorised Version had next to be indicated, in accordance with the fourth rule; but it proved inconvenient to record them in the margin. A better mode however of giving them publicity has been found, as the University Presses have undertaken to print them in connexion with complete Greek texts of the New Testament.

In regard of the readings thus approved, it may be observed that the fourth rule, by requiring that 'the text to be adopted' should be 'that for which the evidence is decidedly preponderating,' was in effect an instruction to follow the authority of documentary evidence without deference to any printed text of modern times, and therefore to employ the best resources of criticism for estimating the value of evidence. Textual criticism, as applied to the Greek New Testament, forms a special study

of much intricacy and difficulty, and even now leaves room for considerable variety of opinion among competent critics. Different schools of criticism have been represented among us, and have together contributed to the final result. In the early part of the work every various reading requiring consideration was discussed and voted on by the Company. After a time the precedents thus established enabled the process to be safely shortened; but it was still at the option of every one to raise a full discussion on any particular reading, and the option was freely used. On the first revision, in accordance with the fifth rule, the decisions were arrived at by simple majorities. On the second revision, at which a majority of two thirds was required to retain or introduce a reading at variance with the reading presumed to underlie the Authorised Version, many readings previously adopted were brought again into debate, and either re-affirmed or set aside.

Many places still remain in which, for the present, it would not be safe to accept one reading to the absolute exclusion of others. In these cases we have given alternative readings in the margin, wherever they seem to be of sufficient importance or interest to deserve notice. In the introductory formula, the phrases 'many ancient authorities,' 'some ancient authorities,' are used with some latitude to denote a greater or lesser proportion of those authorities which have a distinctive right to be called ancient. These ancient authorities comprise not only Greek manuscripts, some of which were written in the fourth and fifth centuries, but versions of a still earlier date in different languages, and also quotations by Christian writers of the second and following centuries.

2. We pass now from the Text to the Translation. The character of the Revision was determined for us from the outset by the first rule, 'to introduce as few alterations as possible, consistently with faithfulness.' Our task was revision, not re-translation.

In the application however of this principle to the many and

intricate details of our work, we have found ourselves constrained by faithfulness to introduce changes which might not at first sight appear to be included under the rule.

The alterations which we have made in the Authorised Version may be roughly grouped in five principal classes. First, alterations positively required by change of reading in the Greek Text. Secondly, alterations made where the Authorised Version appeared either to be incorrect, or to have chosen the less probable of two possible renderings. Thirdly, alterations of obscure or ambiguous renderings into such as are clear and express in their import. For it has been our principle not to leave any translation, or any arrangement of words, which could adapt itself to one or other of two interpretations, but rather to express as plainly as was possible that interpretation which seemed best to deserve a place in the text, and to put the other in the margin.

There remain yet two other classes of alterations which we have felt to be required by the same principle of faithfulness. These are,—Fourthly, alterations of the Authorised Version in cases where it was inconsistent with itself in the rendering of two or more passages confessedly alike or parallel. Fifthly, alterations rendered necessary *by consequence*, that is, arising out of changes already made, though not in themselves required by the general rule of faithfulness. Both these classes of alterations call for some further explanation.

The frequent inconsistencies in the Authorised Version have caused us much embarrassment from the fact already referred to, namely, that a studied variety of rendering, even in the same chapter and context, was a kind of principle with our predecessors, and was defended by them on grounds that have been mentioned above. The problem we had to solve was to discriminate between varieties of rendering which were compatible with fidelity to the true meaning of the text, and varieties which involved inconsistency, and were suggestive of differences that had no existence in the Greek. This problem we have

solved to the best of our power, and for the most part in the following way.

Where there was a doubt as to the exact shade of meaning, we have looked to the context for guidance. If the meaning was fairly expressed by the word or phrase that was before us in the Authorised Version, we made no change, even where rigid adherence to the rule of translating, as far as possible, the same Greek word by the same English word might have prescribed some modification.

There are however numerous passages in the Authorised Version in which, whether regard be had to the recurrence (as in the first three Gospels) of identical clauses and sentences, to the repetition of the same word in the same passage, or to the characteristic use of particular words by the same writer, the studied variety adopted by the Translators of 1611 has produced a degree of inconsistency that cannot be reconciled with the principle of faithfulness. In such cases we have not hesitated to introduce alterations, even though the sense might not seem to the general reader to be materially affected.

The last class of alterations is that which we have described as rendered necessary *by consequence*; that is, by reason of some foregoing alteration. The cases in which these consequential changes have been found necessary are numerous and of very different kinds. Sometimes the change has been made to avoid tautology; sometimes to obviate an unpleasing alliteration or some other infelicity of sound; sometimes, in the case of smaller words, to preserve the familiar rhythm; sometimes for a convergence of reasons which, when explained, would at once be accepted, but until so explained might never be surmised even by intelligent readers.

This may be made plain by an example. When a particular word is found to recur with characteristic frequency in any one of the Sacred Writers, it is obviously desirable to adopt for it some uniform rendering. Again, where, as in the case of the first three Evangelists, precisely the same clauses

or sentences are found in more than one of the Gospels, it is no less necessary to translate them in every place in the same way. These two principles may be illustrated by reference to a word that perpetually recurs in St. Mark's Gospel, and that may be translated either 'straightway,' 'forthwith,' or 'immediately.' Let it be supposed that the first rendering is chosen, and that the word, in accordance with the first of the above principles, is in that Gospel uniformly translated 'straightway.' Let it be further supposed that one of the passages of St. Mark in which it is so translated is found, word for word, in one of the other Gospels, but that there the rendering of the Authorised Version happens to be 'forthwith' or 'immediately.' That rendering must be changed on the second of the above principles; and yet such a change would not have been made but for this concurrence of two sound principles, and the consequent necessity of making a change on grounds extraneous to the passage itself.

This is but one of many instances of consequential alterations which might at first sight appear unnecessary, but which nevertheless have been deliberately made, and are not at variance with the rule of introducing as few changes in the Authorised Version as faithfulness would allow.

There are some other points of detail which it may be here convenient to notice. One of these, and perhaps the most important, is the rendering of the Greek aorist. There are numerous cases, especially in connexion with particles ordinarily expressive of present time, in which the use of the indefinite past tense in Greek and English is altogether different; and in such instances we have not attempted to violate the idiom of our language by forms of expression which it could not bear. But we have often ventured to represent the Greek aorist by the English preterite, even where the reader may find some passing difficulty in such a rendering, because we have felt convinced that the true meaning of the original was obscured by the presence of the familiar auxiliary. A remarkable illustration may be found in the seventeenth chapter of St. John's Gospel,

where the combination of the aorist and the perfect shews, beyond all reasonable doubt, that different relations of time were intended to be expressed.

Changes of translation will also be found in connexion with the aorist participle, arising from the fact that the usual periphrasis of this participle in the Vulgate, which was rendered necessary by Latin idiom, has been largely reproduced in the Authorised Version by ‘when’ with the past tense (as for example in the second chapter of St. Matthew’s Gospel), even where the ordinary participial rendering would have been easier and more natural in English.

In reference to the perfect and the imperfect tenses but little needs to be said. The correct translation of the former has been for the most part, though with some striking exceptions, maintained in the Authorised Version: while with regard to the imperfect, clear as its meaning may be in the Greek, the power of expressing it is so limited in English, that we have been frequently compelled to leave the force of the tense to be inferred from the context. In a few instances, where faithfulness imperatively required it, and especially where, in the Greek, the significance of the imperfect tense seemed to be additionally marked by the use of the participle with the auxiliary verb, we have introduced the corresponding form in English. Still, in the great majority of cases we have been obliged to retain the English preterite, and to rely either on slight changes in the order of the words, or on prominence given to the accompanying temporal particles, for the indication of the meaning which, in the Greek, the imperfect tense was designed to convey.

On other points of grammar it may be sufficient to speak more briefly.

Many changes, as might be anticipated, have been made in the case of the definite article. Here again it was necessary to consider the peculiarities of English idiom, as well as the general tenor of each passage. Sometimes we have felt it

enough to prefix the article to the first of a series of words to all of which it is prefixed in the Greek, and thus, as it were, to impart the idea of definiteness to the whole series, without running the risk of overloading the sentence. Sometimes, conversely, we have had to tolerate the presence of the definite article in our Version, when it is absent from the Greek, and perhaps not even grammatically latent; simply because English idiom would not allow the noun to stand alone, and because the introduction of the indefinite article might have introduced an idea of oneness or individuality, which was not in any degree traceable in the original. In a word, we have been careful to observe the use of the article wherever it seemed to be idiomatically possible: where it did not seem to be possible, we have yielded to necessity.

As to the pronouns and the place they occupy in the sentence, a subject often overlooked by our predecessors, we have been particularly careful; but here again we have frequently been baffled by structural or idiomatical peculiarities of the English language which precluded changes otherwise desirable.

In the case of the particles we have met with less difficulty, and have been able to maintain a reasonable amount of consistency. The particles in the Greek Testament are, as is well known, comparatively few, and they are commonly used with precision. It has therefore been the more necessary here to preserve a general uniformity of rendering, especially in the case of the particles of causality and inference, so far as English idiom would allow.

Lastly, many changes have been introduced in the rendering of the prepositions, especially where ideas of instrumentality or of mediate agency, distinctly marked in the original, had been confused or obscured in the translation. We have however borne in mind the comprehensive character of such prepositions as 'of' and 'by,' the one in reference to agency and the other in reference to means, especially in the English

of the seventeenth century; and have rarely made any change where the true meaning of the original as expressed in the Authorised Version would be apparent to a reader of ordinary intelligence.

3. We now come to the subject of Language.

The second of the rules, by which the work has been governed, prescribed that the alterations to be introduced should be expressed, as far as possible, in the language of the Authorised Version or of the Versions that preceded it.

To this rule we have faithfully adhered. We have habitually consulted the earlier Versions; and in our sparing introduction of words not found in them or in the Authorised Version we have usually satisfied ourselves that such words were employed by standard writers of nearly the same date, and had also that general hue which justified their introduction into a Version which has held the highest place in the classical literature of our language. We have never removed any archaisms, whether in structure or in words, except where we were persuaded either that the meaning of the words was not generally understood, or that the nature of the expression led to some misconception of the true sense of the passage. The frequent inversions of the strict order of the words, which add much to the strength and variety of the Authorised Version, and give an archaic colour to many felicities of diction, have been seldom modified. Indeed, we have often adopted the same arrangement in our own alterations; and in this, as in other particulars, we have sought to assimilate the new work to the old.

In a few exceptional cases we have failed to find any word in the older stratum of our language that appeared to convey the precise meaning of the original. There, and there only, we have used words of a later date; but not without having first assured ourselves that they are to be found in the writings of the best authors of the period to which they belong.

In regard of Proper Names no rule was prescribed to us. In the case of names of frequent occurrence we have deemed it best

to follow generally the rule laid down for our predecessors. That rule, it may be remembered, was to this effect, 'The names of the prophets and the holy writers, with the other names of the text, to be retained, as nigh as may be, accordingly as they were vulgarly used.' Some difficulty has been felt in dealing with names less familiarly known. Here our general practice has been to follow the Greek form of names, except in the case of persons and places mentioned in the Old Testament: in this case we have followed the Hebrew.

4. The subject of the Marginal Notes deserves special attention. They represent the results of a large amount of careful and elaborate discussion, and will, perhaps, by their very presence, indicate to some extent the intricacy of many of the questions that have almost daily come before us for decision. These Notes fall into four main groups: first, notes specifying such differences of reading as were judged to be of sufficient importance to require a particular notice; secondly, notes indicating the exact rendering of words to which, for the sake of English idiom, we were obliged to give a less exact rendering in the text; thirdly, notes, very few in number, affording some explanation which the original appeared to require; fourthly, alternative renderings in difficult or debateable passages. The notes of this last group are numerous, and largely in excess of those which were admitted by our predecessors. In the 270 years that have passed away since their labours were concluded, the Sacred Text has been minutely examined, discussed in every detail, and analysed with a grammatical precision unknown in the days of the last Revision. There has thus been accumulated a large amount of materials that have prepared the way for different renderings, which necessarily came under discussion. We have therefore placed before the reader in the margin other renderings than those which were adopted in the text, wherever such renderings seemed to deserve consideration. The rendering in the text, where it agrees with the Authorised Version, was supported by at least one third, and, where it differs from the

Authorised Version, by at least two thirds of those who were present at the second revision of the passage in question.

A few supplementary matters have yet to be mentioned. These may be thus enumerated,—the use of Italics, the arrangement in Paragraphs, the mode of printing Quotations from the Poetical Books of the Old Testament, the Punctuation, and, last of all, the Titles of the different Books that make up the New Testament,—all of them particulars on which it seems desirable to add a few explanatory remarks.

(a) The determination, in each place, of the words to be printed in italics has not been by any means easy; nor can we hope to be found in all cases perfectly consistent. In the earliest editions of the Authorised Version the use of a different type to indicate supplementary words not contained in the original was not very frequent, and cannot easily be reconciled with any settled principle. A review of the words so printed was made, after a lapse of some years, for the editions of the Authorised Version published at Cambridge in 1629 and 1638. Further, though slight, modifications were introduced at intervals between 1638 and the more systematic revisions undertaken respectively by Dr. Paris in the Cambridge Edition of 1762, and by Dr. Blayney in the Oxford Edition of 1769. None of them however rest on any higher authority than that of the persons who from time to time superintended the publication. The last attempt to bring the use of italics into uniformity and consistency was made by Dr. Scrivener in the Paragraph Bible published at Cambridge in 1870–73. In succeeding to these labours, we have acted on the general principle of printing in italics words which did not appear to be necessarily involved in the Greek. Our tendency has been to diminish rather than to increase the amount of italic printing; though, in the case of difference of readings, we have usually marked the absence of any words in the original which the sense might nevertheless require to be present in the Version; and again, in the case of

inserted pronouns, where the reference did not appear to be perfectly certain, we have similarly had recourse to italics. Some of these cases, especially when there are slight differences of reading, are of singular intricacy, and make it impossible to maintain rigid uniformity.

(b) We have arranged the Sacred Text in paragraphs, after the precedent of the earliest English Versions, so as to assist the general reader in following the current of narrative or argument. The present arrangement will be found, we trust, to have preserved the due mean between a system of long portions which must often include several separate topics, and a system of frequent breaks which, though they may correctly indicate the separate movements of thought in the writer, often seriously impede a just perception of the true continuity of the passage. The traditional division into chapters, which the Authorised Version inherited from Latin Bibles of the later middle ages, is an illustration of the former method. These paragraphs, for such in fact they are, frequently include several distinct subjects. Moreover they sometimes, though rarely, end where there is no sufficient break in the sense. The division of chapters into verses, which was introduced into the New Testament for the first time in 1551, is an exaggeration of the latter method, with its accompanying inconveniences. The serious obstacles to the right understanding of Holy Scripture, which are interposed by minute subdivision, are often overlooked; but if any one will consider for a moment the injurious effect that would be produced by breaking up a portion of some great standard work into separate verses, he will at once perceive how necessary has been an alteration in this particular. The arrangement by chapters and verses undoubtedly affords facilities for reference: but this advantage we have been able to retain by placing the numerals on the inside margin of each page.

(c) A few words will suffice as to the mode of printing quotations from the Poetical Books of the Old Testament.

Wherever the quotation extends to two or more lines, our practice has been to recognise the parallelism of their structure by arranging the lines in a manner that appears to agree with the metrical divisions of the Hebrew original. Such an arrangement will be found helpful to the reader; not only as directing his attention to the poetical character of the quotation, but as also tending to make its force and pertinence more fully felt. We have treated in the same way the hymns in the first two chapters of the Gospel according to St. Luke.

(d) Great care has been bestowed on the punctuation. Our practice has been to maintain what is sometimes called the heavier system of stopping, or, in other words, that system which, especially for convenience in reading aloud, suggests such pauses as will best ensure a clear and intelligent setting forth of the true meaning of the words. This course has rendered necessary, especially in the Epistles, a larger use of colons and semicolons than is customary in modern English printing.

(e) We may in the last place notice one particular to which we were not expressly directed to extend our revision, namely, the titles of the Books of the New Testament. These titles are no part of the original text; and the titles found in the most ancient manuscripts are of too short a form to be convenient for use. Under these circumstances, we have deemed it best to leave unchanged the titles which are given in the Authorised Version as printed in 1611.

We now conclude, humbly commending our labours to Almighty God, and praying that his favour and blessing may be vouchsafed to that which has been done in his name. We recognised from the first the responsibility of the undertaking; and through our manifold experience of its abounding difficulties we have felt more and more, as we went onward, that such a work can never be accomplished by organised efforts of scholarship and criticism, unless assisted by Divine help.

We know full well that defects must have their place in a work

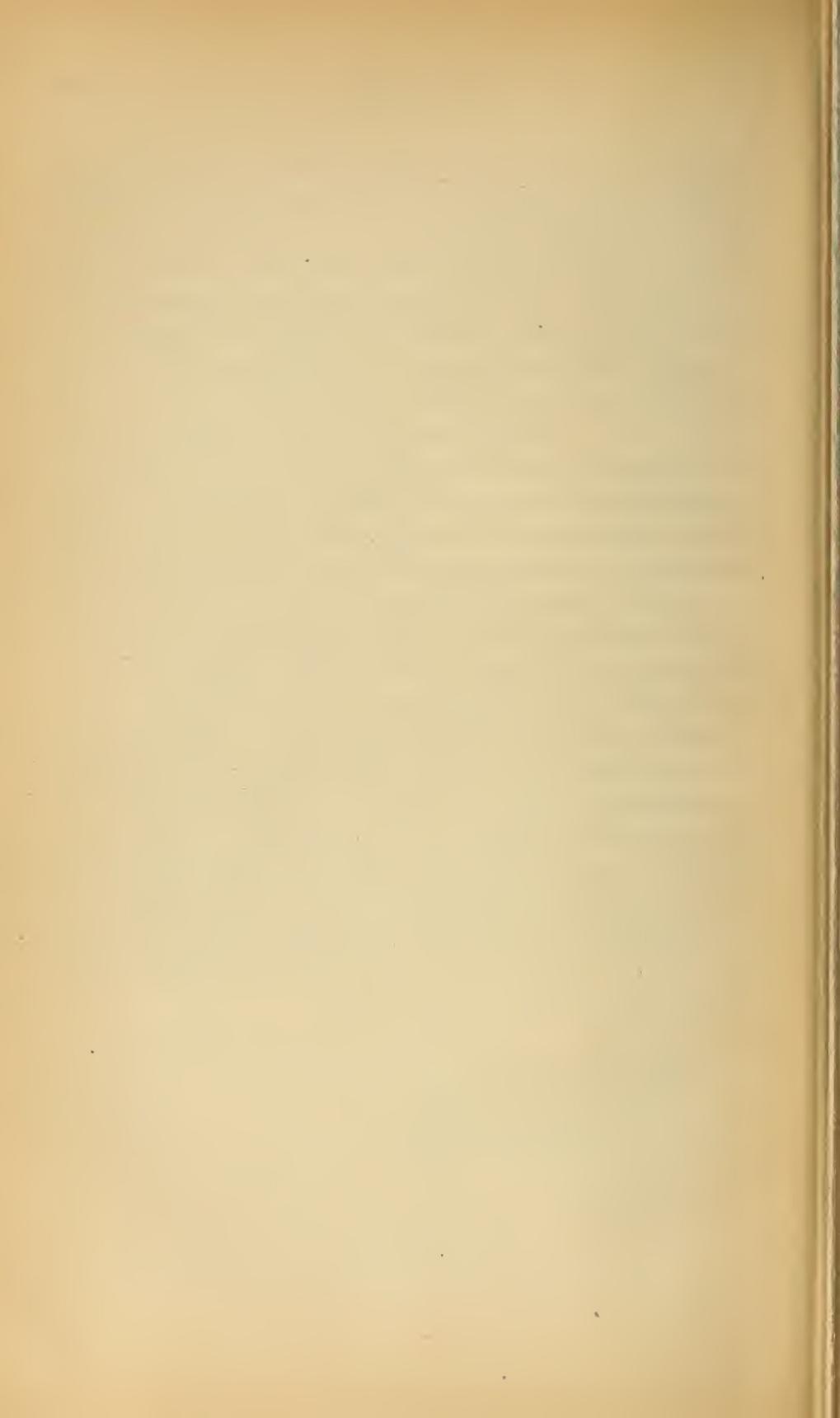
so long and so arduous as this which has now come to an end. Blemishes and imperfections there are in the noble Translation which we have been called upon to revise ; blemishes and imperfections will assuredly be found in our own Revision. All endeavours to translate the Holy Scriptures into another tongue must fall short of their aim, when the obligation is imposed of producing a Version that shall be alike literal and idiomatic, faithful to each thought of the original, and yet, in the expression of it, harmonious and free. While we dare to hope that in places not a few of the New Testament the introduction of slight changes has cast a new light upon much that was difficult and obscure, we cannot forget how often we have failed in expressing some finer shade of meaning which we recognised in the original, how often idiom has stood in the way of a perfect rendering, and how often the attempt to preserve a familiar form of words, or even a familiar cadence, has only added another perplexity to those which already beset us.

Thus, in the review of the work which we have been permitted to complete, our closing words must be words of mingled thanksgiving, humility, and prayer. Of thanksgiving, for the many blessings vouchsafed to us throughout the unbroken progress of our corporate labours ; of humility, for our failings and imperfections in the fulfilment of our task ; and of prayer to Almighty God, that the Gospel of our Lord and Saviour Jesus Christ may be more clearly and more freshly shewn forth to all who shall be readers of this Book.

JERUSALEM CHAMBER,

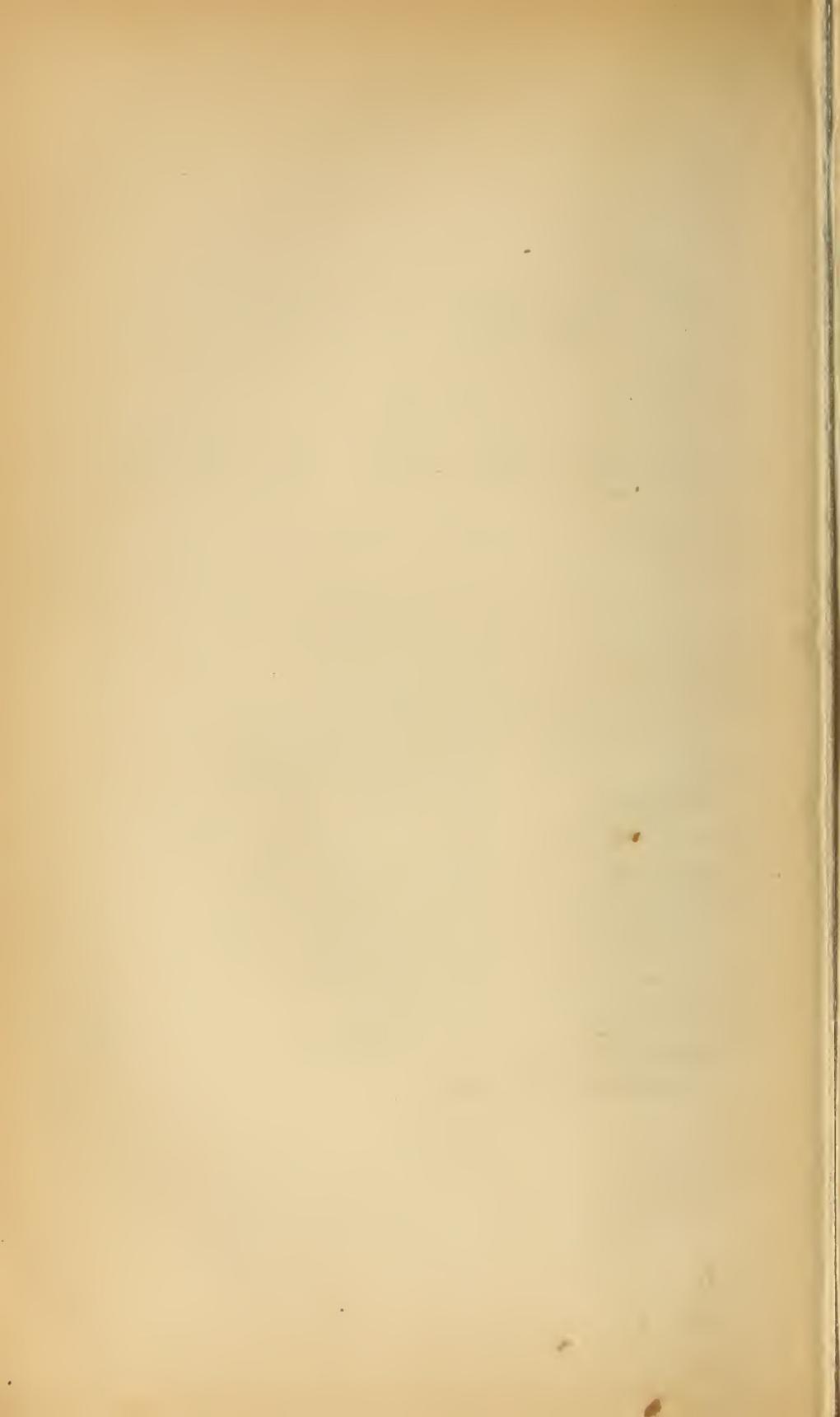
WESTMINSTER ABBEY.

11th November 1880.



THE NAMES AND ORDER
OF ALL THE
BOOKS OF THE NEW TESTAMENT.

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THE GOSPEL

ACCORDING TO

S. MATTHEW.

1 ¹ THE book of the ²generation of Jesus Christ, the son of David, the son of Abraham. ^{1 Or, The genealogy of Jesus Christ}
2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judah and his brethren; and Judah begat Perez and Zerah of Tamar; and Perez begat Hezron; and Hezron begat ³Ram; and ³Ram begat Amminadab; ³ Gr. Aram. and Amminadab begat Nahshon; and Nahshon begat Salmon; and Salmon begat Boaz of Rahab; and Boaz begat Obed of Ruth; and Obed begat Jesse; and Jesse begat David the king.

And David begat Solomon of her *that had* ⁷ been the wife of Uriah; and Solomon begat Rehoboam; and Rehoboam begat Abijah; and Abijah begat ⁴Asa; and ⁴Asa begat Jehoshaphat; and Jehoshaphat begat Joram; and Joram begat Uzziah; and Uzziah begat Jotham; and Jotham begat Ahaz; and Ahaz begat Hezekiah; and Hezekiah begat Manasseh; and Manasseh begat ⁵Amon; and ⁵Amon begat Josiah; and Josiah begat Jechoniah and his brethren, at the time of the ⁶carrying away to Babylon. ⁶ Or, removal to Babylon
12 And after the ⁶carrying away to Babylon, Jechoniah begat ⁷Shealtiel; and ⁷Shealtiel begat Zerubbabel; and Zerubbabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor; and Azor begat Sadoc; and Sadoc

begat Achim; and Achim begat Eliud; and 15 Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob; and Jacob 16 begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

So all the generations from Abraham unto 17 David are fourteen generations; and from David unto the ¹carrying away to Babylon fourteen generations; and from the ¹carrying away to Babylon unto the Christ fourteen generations.

¹ Or, removal
to Babylon

² Or, genera-
tion: as in
ver. 1.

³ Some ancient
authorities
read of the
Christ.

⁴ Or, Holy
Spirit: and so
throughout
this book.

⁵ Gr. begotten.

Now the ²birth ³of Jesus Christ was on this 18 wise: When his mother Mary had been betrothed to Joseph, before they came together she was found with child of the ⁴Holy Ghost. And Joseph her husband, being a righteous man, 19 and not willing to make her a public example, was minded to put her away privily. But 20 when he thought on these things, behold, an angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is ⁵conceived in her is of the Holy Ghost. And she shall bring forth a son; 21 and thou shalt call his name JESUS; for it is he that shall save his people from their sins. Now all this is come to pass, that it might be 22 fulfilled which was spoken by the Lord through the prophet, saying,

Behold, the virgin shall be with child, and 23 shall bring forth a son,

⁶ Gr. Emma-
uel.

And they shall call his name ⁶Immanuel; which is, being interpreted, God with us. And 24 Joseph arose from his sleep, and did as the angel of the Lord commanded him, and took unto him his wife; and knew her not till she 25 had brought forth a son: and he called his name JESUS.

2 Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, ¹wise men from the east came to
 2 Jerusalem, saying, ²Where is he that is born King of the Jews? for we saw his star in the
 3 east, and are come to worship him. And when Herod the king heard it, he was troubled,
 4 and all Jerusalem with him. And gathering together all the chief priests and scribes of the
 5 people, he inquired of them where the Christ should be born. And they said unto him, In
 Bethlehem of Judæa: for thus it is written
³by the prophet,

¹Gr. *Magi.*
Compare
Esther i. 13;
Dan. ii. 12.

²Or, *Where is the King of the Jews that is born?*

³Or, *through*

6 And thou Bethlehem, land of Judah,
 Art in no wise least among the princes of
 Judah:

For out of thee shall come forth a governor,
 Which shall be shepherd of my people Israel.

7 Then Herod privily called the ¹wise men, and learned of them carefully ⁴what time the star
 8 appeared. And he sent them to Bethlehem, and said, Go and search out carefully con-
 cerning the young child; and when ye have found *him*, bring me word, that I also may
 9 come and worship him. And they, having heard the king, went their way; and lo, the star, which they saw in the east, went before them, till it came and stood over where the
 10 young child was. And when they saw the star, they rejoiced with exceeding great joy.
 11 And they came into the house and saw the young child with Mary his mother; and they fell down and worshipped him; and opening their treasures they offered unto him gifts,
 12 gold and frankincense and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

⁴Or, *the time of the star that appeared*

Now when they were departed, behold, an angel of the Lord appeareth to Joseph in a dream, saying, Arise and take the young child and his mother, and flee into Egypt, and be thou there until I tell thee: for Herod will seek the young child to destroy him. And he arose and took the young child and his mother by night, and departed into Egypt; and was there until the death of Herod: that it might be fulfilled which was spoken by the Lord through the prophet, saying, Out of Egypt did I call my son. Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had carefully learned of the wise men. Then was fulfilled that which was spoken by Jeremiah the prophet, saying,

¹ Gr. *Magi.*

² Or, *through*

A voice was heard in Ramah,
Weeping and great mourning,
Rachel weeping for her children;
And she would not be comforted, because
they are not.

But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, Arise and take the young child and his mother, and go into the land of Israel: for they are dead that sought the young child's life. And he arose and took the young child and his mother, and came into the land of Israel. But when he heard that Archelaus was reigning over Judæa in the room of his father Herod, he was afraid to go thither; and being warned of God in a dream, he withdrew into the parts of Galilee, and came and dwelt in a city called Nazareth: that it might

be fulfilled which was spoken ¹by the prophets, ¹Or, through that he should be called a Nazarene.

3 1 And in those days cometh John the Baptist, preaching in the wilderness of Judæa, ²saying, Repent ye; for the kingdom of heaven ³is at hand. For this is he that was spoken of ¹by Isaiah the prophet, saying,

The voice of one crying in the wilderness,
Make ye ready the way of the Lord,
Make his paths straight.

4 Now John himself had his raiment of camel's hair, and a leathern girdle about his loins; and his food was locusts and wild honey.

5 Then went out unto him Jerusalem, and all Judæa, and all the region round about Jordan;

6 and they were baptized of him in the river ⁷Jordan, confessing their sins. But when he

8 saw many of the Pharisees and Sadducees coming to his baptism, he said unto them, Ye offspring of vipers, who warned you to flee

9 from the wrath to come? Bring forth there-
^{fore} fruit worthy of ²repentance: and think

9 not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children

10 unto Abraham. And even now is the axe laid unto the root of the trees: every tree therefore that bringeth not forth good fruit is hewn

11 down, and cast into the fire. I indeed baptize you ³with water unto repentance: but he

11 that cometh after me is mightier than I, whose shoes I am not ⁴worthy to bear: he shall baptize you ³with the Holy Ghost and ⁴with fire:

12 whose fan is in his hand, and he will thoroughly cleanse his threshing-floor; and he will gather his wheat into the garner, but the chaff he will burn up with unquenchable fire.

13 Then cometh Jesus from Galilee to the

² Or, your re-pentance

³ Or, in

⁴ Gr. sufficient.

Jordan unto John, to be baptized of him. But ¹⁴ John would have hindered him, saying, I have need to be baptized of thee, and comest thou to me? But Jesus answering said unto him, ¹⁵ Suffer ¹it now: for thus it becometh us to fulfil all righteousness. Then he suffereth him. And Jesus, when he was baptized, went up ¹⁶ straightway from the water: and lo, the heavens were opened ²unto him, and he saw the Spirit of God descending as a dove, and coming upon him; and lo, a voice out of the heavens, ¹⁷ saying, ³This is my beloved Son, in whom I am well pleased.

Then was Jesus led up of the Spirit into the ¹⁴ wilderness to be tempted of the devil. And ² when he had fasted forty days and forty nights, he afterward hungered. And the tempter came ³ and said unto him, If thou art the Son of God, command that these stones become ⁴bread. But he answered and said, It is written, Man ⁴ shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him into the holy city; ⁵ and he set him on the ⁵pinnacle of the temple, and saith unto him, If thou art the Son of God, ⁶cast thyself down: for it is written,

He shall give his angels charge concerning thee:

And on their hands they shall bear thee up,
Lest haply thou dash thy foot against a stone.

Jesus said unto him, Again it is written, Thou ⁷ shalt not tempt the Lord thy God. Again, the ⁸ devil taketh him unto an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and he said unto ⁹ him, All these things will I give thee, if thou wilt fall down and worship me. Then saith ¹⁰

¹ Or, me

² Some ancient authorities omit *unto him*.

³ Or, *This is my Son; my beloved in whom I am well pleased.*
See ch. xii. 18.

⁴ Gr. *loaves.*

⁵ Gr. *wing.*

Jesus unto him, Get thee hence, Satan : for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him ; and behold, angels came and ministered unto him.

Now when he heard that John was delivered up, he withdrew into Galilee ; and leaving Nazareth, he came and dwelt in Capernaum, which is by the sea, in the borders of Zebulun and Naphtali : that it might be fulfilled which was spoken ¹by Isaiah the prophet, saying,

The land of Zebulun and the land of Naphtali,

²Toward the sea, beyond Jordan,
Galilee of the ³Gentiles,

The people which sat in darkness
Saw a great light,

And to them which sat in the region and
shadow of death,

To them did light spring up.

From that time began Jesus to preach, and to say, Repent ye ; for the kingdom of heaven is at hand.

And walking by the sea of Galilee, he saw two brethren, Simon who is called Peter, and Andrew his brother, casting a net into the sea ; for they were fishers. And he saith unto them, Come ye after me, and I will make you fishers of men. And they straightway left the nets, and followed him. And going on from thence he saw other two brethren, ⁴James the son of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets ; and he called them. And they straightway left the boat and their father, and followed him.

And ⁵Jesus went about in all Galilee, teaching in their synagogues, and preaching the ⁶gospel of the kingdom, and healing all manner of

¹ Or, through

² Gr. *The way of the sea.*

³ Gr. *nations :*
and so elsewhere.

⁴ Or, *Jacob :* and
so elsewhere.

⁵ Some ancient
authorities
read *he.*

⁶ Or, *good tidings :* and
so elsewhere.

disease and all manner of sickness among the people. And the report of him went forth ²⁴ into all Syria: and they brought unto him all that were sick, holden with divers diseases and torments, ¹possessed with devils, and epileptic, and palsied; and he healed them. And there ²⁵ followed him great multitudes from Galilee and Decapolis and Jerusalem and Judæa and *from* beyond Jordan.

And seeing the multitudes, he went up into ¹ 5 the mountain: and when he had sat down, his disciples came unto him: and he opened his ² mouth and taught them, saying,

Blessed are the poor in spirit: for theirs is ³ the kingdom of heaven.

² Blessed are they that mourn: for they shall ⁴ be comforted.

Blessed are the meek: for they shall inherit ⁵ the earth.

Blessed are they that hunger and thirst after ⁶ righteousness: for they shall be filled.

Blessed are the merciful: for they shall ⁷ obtain mercy.

Blessed are the pure in heart: for they shall ⁸ see God.

Blessed are the peacemakers: for they shall ⁹ be called sons of God.

Blessed are they that have been persecuted ¹⁰ for righteousness' sake: for theirs is the king-
dom of heaven. Blessed are ye when *men* ¹¹
shall reproach you, and persecute you, and say all
manner of evil against you falsely, for my sake.
Rejoice, and be exceeding glad: for great is ¹²
your reward in heaven: for so persecuted they
the prophets which were before you.

Ye are the salt of the earth: but if the salt ¹³
have lost its savour, wherewith shall it be
salted? it is thenceforth good for nothing, but

¹ Or, *de-*
moniacs

² Some ancient
authorities
transpose
ver. 4 and 5.

to be cast out and trodden under foot of men.

14 Ye are the light of the world. A city set on
15 a hill cannot be hid. Neither do *men* light a
lamp, and put it under the bushel, but on the
stand; and it shineth unto all that are in the
16 house. Even so let your light shine before
men, that they may see your good works, and
glorify your Father which is in heaven.

17 Think not that I came to destroy the law or
the prophets: I came not to destroy, but to
18 fulfil. For verily I say unto you, Till heaven
and earth pass away, one jot or one tittle shall in
no wise pass away from the law, till all things be
19 accomplished. Whosoever therefore shall break
one of these least commandments, and shall
teach men so, shall be called least in the king-
dom of heaven: but whosoever shall do and
teach them, he shall be called great in the
20 kingdom of heaven. For I say unto you,
that except your righteousness shall exceed *the*
righteousness of the scribes and Pharisees, ye
shall in no wise enter into the kingdom of
heaven.

21 Ye have heard that it was said to them of old
time, Thou shalt not kill; and whosoever shall
22 kill shall be in danger of the judgement: but I
say unto you, that every one who is angry with
his brother¹ shall be in danger of the judgement;
and whosoever shall say to his brother, ²Raca,
shall be in danger of the council; and whoso-
ever shall say, ³Thou fool, shall be in danger
23 ⁴of the ⁵hell of fire. If therefore thou art of-
fering thy gift at the altar, and there remem-
berest that thy brother hath aught against thee,
24 leave there thy gift before the altar, and go thy
way, first be reconciled to thy brother, and then
25 come and offer thy gift. Agree with thine ad-
versary quickly, whiles thou art with him in the

¹ Many ancient authorities
insert without
cause.

² An expression
of contempt.

³ Or, *Moreh*,
a Hebrew
expression of
condemnation.

⁴ Gr. *unto* or
into.

⁵ Gr. *Gehenna*
of fire,

¹ Some ancient authorities omit *deliver thee*.

way; lest haply the adversary deliver thee to the judge, and the judge ¹deliver thee to the officer, and thou be cast into prison. Verily I say unto ²⁶ thee, Thou shalt by no means come out thence, till thou have paid the last farthing.

Ye have heard that it was said, Thou shalt ²⁷ not commit adultery: but I say unto you, that ²⁸ every one that looketh on a woman to lust after her hath committed adultery with her already in his heart. And if thy right eye causeth thee ²⁹ to stumble, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into ² hell. And if thy right hand causeth ³⁰ thee to stumble, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body go into ² hell. It was said also, Whosoever shall ³¹ put away his wife, let him give her a writing of divorce: but I say unto you, that every ³² one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress: and whosoever shall marry her when she is put away committeth adultery.

Again, ye have heard that it was said to ³³ them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all; ³⁴ neither by the heaven, for it is the throne of God; nor by the earth, for it is the footstool of ³⁵ his feet; nor ³ by Jerusalem, for it is the city of the great King. Neither shalt thou swear by ³⁶ thy head, for thou canst not make one hair white or black. ⁴ But let your speech be, Yea, ³⁷ yea; Nay, nay: and whatsoever is more than these is of ⁵ the evil one.

Ye have heard that it was said, An eye for ³⁸ an eye, and a tooth for a tooth: but I say unto ³⁹

³ Or, toward

⁴ Some ancient authorities read *But your speech shall be.*

⁵ Or, *evil*: as in ver. 39; vi. 13.

you, Resist not ¹ him that is evil : but whosoever smiteth thee on thy right cheek, turn to him ¹ Or, *evil*
 40 the other also. And if any man would go to law with thee, and take away thy coat, let him have
 41 thy cloke also. And whosoever shall ² compel ² Gr. *impress.*
 42 thee to go one mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

43 Ye have heard that it was said, Thou shalt love thy neighbour, and hate thine enemy : but I say unto you, Love your enemies, and pray
 44 for them that persecute you ; that ye may be sons of your Father which is in heaven : for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust.

46 For if ye love them that love you, what reward have ye ? do not even the ³publicans the same ? And if ye salute your brethren only, what do ye more *than others* ? do not even the
 47 Gentiles the same ? Ye therefore shall be perfect, as your heavenly Father is perfect.

6 1 Take heed that ye do not your righteousness before men, to be seen of them : else ye have no reward with your Father which is in heaven.

2 When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you,
 3 They have received their reward. But when thou doest alms, let not thy left hand know
 4 what thy right hand doeth : that thine alms may be in secret : and thy Father which seeth in secret shall recompense thee.

5 And when ye pray, ye shall not be as the hypocrites : for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say

³ That is, collectors or renters of Roman taxes : and so elsewhere.

unto you, They have received their reward. But thou, when thou prayest, enter into thine ⁶ inner chamber, and having shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall recompense thee. And in praying use not vain repetitions, ⁷ as the Gentiles do: for they think that they shall be heard for their much speaking. Be ⁸ not therefore like unto them: for ¹your Father knoweth what things ye have need of, before ye ask him. After this manner therefore pray ⁹ ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will ¹⁰ be done, as in heaven, so on earth. Give us ¹¹ this day ²our daily bread. And forgive us our ¹² debts, as we also have forgiven our debtors. And bring us not into temptation, but deliver ¹³ us from ³the evil one.⁴ For if ye forgive men ¹⁴ their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their ¹⁵ trespasses, neither will your Father forgive your trespasses.

Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may be seen of men to fast. Verily I say unto you, They have received their reward. But thou, when thou ¹⁷ fastest, anoint thy head, and wash thy face; that thou be not seen of men to fast, but of ¹⁸ thy Father which is in secret: and thy Father, which seeth in secret, shall recompense thee.

Lay not up for yourselves treasures upon ¹⁹ the earth, where moth and rust doth consume, and where thieves ⁵ break through and steal: but lay up for yourselves treasures in heaven, ²⁰ where neither moth nor rust doth consume, and where thieves do not ⁵break through nor steal: for where thy treasure is, there will thy heart ²¹

¹ Some ancient authorities read *God your Father.*

² Gr. *our bread for the coming day.*

³ Or, *evil*

⁴ Many authorities, some ancient, but with variations, add *For thine is the kingdom, and the power, and the glory, forever. Amen.*

⁵ Gr. *dig through.*

22 be also. The lamp of the body is the eye : if therefore thine eye be single, thy whole body
23 shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness,
24 how great is the darkness ! No man can serve two masters : for either he will hate the one, and love the other ; or else he will hold to one, and despise the other. Ye cannot serve God
25 and mammon. Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink ; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment ?
26 Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns ; and your heavenly Father feedeth them. Are not ye of much more value than they ?
27 And which of you by being anxious can add one
28 cubit unto his ¹stature ? And why are ye ^{1 Or, age} anxious concerning raiment ? Consider the lilies of the field, how they grow ; they toil not,
29 neither do they spin : yet I say unto you, that even Solomon in all his glory was not arrayed
30 like one of these. But if God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, *shall he* not much
31 more clothe you, O ye of little faith ? Be not therefore anxious, saying, What shall we eat ? or, What shall we drink ? or, Wherewithal shall
32 we be clothed ? For after all these things do the Gentiles seek ; for your heavenly Father knoweth that ye have need of all these things.
33 But seek ye first his kingdom, and his righteousness ; and all these things shall be added unto
34 you. Be not therefore anxious for the morrow : for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.

Judge not, that ye be not judged. For with what judgement ye judge, ye shall be judged: and with what measure ye mete, it shall be measured unto you. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me cast out the mote out of thine eye; and lo, the beam is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

Give not that which is holy unto the dogs, neither cast your pearls before the swine, lest haply they trample them under their feet, and turn and rend you.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, who, if his son shall ask him for a loaf, will give him a stone; or if he shall ask for a fish, will give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets.

¹ Some ancient authorities omit *is the gate*.

² Many ancient authorities read *How narrow is the gate, &c.*

Enter ye in by the narrow gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many be they that enter in thereby. ²For narrow is the gate, and straitened the way, that leadeth unto life, and few be they that find it.

Beware of false prophets, which come to you

in sheep's clothing, but inwardly are ravening
wolves. By their fruits ye shall know them. Do
men gather grapes of thorns, or figs of thistles ?
Even so every good tree bringeth forth good
fruit; but the corrupt tree bringeth forth
evil fruit. A good tree cannot bring forth evil
fruit, neither can a corrupt tree bring forth good
fruit. Every tree that bringeth not forth
good fruit is hewn down, and cast into the
fire. Therefore by their fruits ye shall know
them. Not every one that saith unto me,
Lord, Lord, shall enter into the kingdom of
heaven; but he that doeth the will of my
Father which is in heaven. Many will say
to me in that day, Lord, Lord, did we not
prophesy by thy name, and by thy name cast
out ¹devils, and by thy name do many ²mighty
works ? And then will I profess unto them, I
never knew you : depart from me, ye that work
iniquity. Every one therefore which heareth
these words of mine, and doeth them, shall be
likened unto a wise man, which built his house
upon the rock: and the rain descended, and
the floods came, and the winds blew, and beat
upon that house; and it fell not: for it was
founded upon the rock. And every one that
heareth these words of mine, and doeth them
not, shall be likened unto a foolish man, which
built his house upon the sand: and the rain
descended, and the floods came, and the winds
blew, and smote upon that house; and it fell:
and great was the fall thereof.

And it came to pass, when Jesus ended these
words, the multitudes were astonished at his
teaching: for he taught them as *one* having
authority, and not as their scribes.

And when he was come down from the
mountain, great multitudes followed him. And

¹ Gr. demons.

² Gr. powers.

behold, there came to him a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And he stretched forth his ³ hand, and touched him, saying, I will; be thou made clean. And straightway his leprosy was cleansed. And Jesus saith unto him, See thou ⁴ tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

And when he was entered into Capernaum, ⁵ there came unto him a centurion, beseeching him, and saying, Lord, my ¹ servant lieth in the ⁶ house sick of the palsy, grievously tormented. And he saith unto him, I will come and heal ⁷ him. And the centurion answered and said, ⁸ Lord, I am not ²worthy that thou shouldest come under my roof: but only say ³the word, and my ¹ servant shall be healed. For I also am ⁹ a man ⁴under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my ⁵servant, Do this, and he doeth it.

And when Jesus heard it, he marvelled, and ¹⁰ said to them that followed, Verily I say unto you, ⁶I have not found so great faith, no, not in Israel. And I say unto you, that many shall ¹¹ come from the east and the west, and shall ⁷ sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: but the sons of the ¹² kingdom shall be cast forth into the outer darkness: there shall be the weeping and gnashing of teeth. And Jesus said unto the centurion, ¹³ Go thy way; as thou hast believed, *so* be it done unto thee. And the ¹ servant was healed in that hour.

And when Jesus was come into Peter's ¹⁴ house, he saw his wife's mother lying sick of a fever. And he touched her hand, and the ¹⁵

¹ Or, boy

² Gr. sufficient.

³ Gr. with a word.

⁴ Some ancient authorities insert *set*: as in Luke vii. 8.

⁵ Gr. bond-servant.

⁶ Many ancient authorities read *With no man in Israel have I found so great faith.*

⁷ Gr. recline.

fever left her; and she arose, and ministered
16 unto him. And when even was come, they
brought unto him many ¹possessed with devils: ^{1 Or, demoniacs}
and he cast out the spirits with a word, and
17 healed all that were sick: that it might be
fulfilled which was spoken ²by Isaiah the pro-^{2 Or, through}
phet, saying, Himself took our infirmities, and
bare our diseases.

18 Now when Jesus saw great multitudes about
him, he gave commandment to depart unto
19 the other side. And there came ³a scribe,
and said unto him, ⁴Master, I will follow thee
20 whithersoever thou goest. And Jesus saith
unto him, The foxes have holes, and the birds
of the heaven *have* ⁵nests; but the Son of
21 man hath not where to lay his head. And
another of the disciples said unto him, Lord,
22 suffer me first to go and bury my father. But
Jesus saith unto him, Follow me; and leave
the dead to bury their own dead.

23 And when he was entered into a boat, his dis-
24 ciples followed him. And behold, there arose
a great tempest in the sea, insomuch that the
boat was covered with the waves: but he was
25 asleep. And they came to him, and awoke
26 him, saying, Save, Lord; we perish. And he
saith unto them, Why are ye fearful, O ye of
little faith? Then he arose, and rebuked the
winds and the sea; and there was a great calm.
27 And the men marvelled, saying, What manner
of man is this, that even the winds and the sea
obey him?

28 And when he was come to the other side
into the country of the Gadarenes, there met
him two ¹possessed with devils, coming forth
out of the tombs, exceeding fierce, so that no
29 man could pass by that way. And behold,
they cried out, saying, What have we to do

³ Gr. one
scribe.

⁴ Or, Teacher

⁵ Gr. lodging-
places.

with thee, thou Son of God ? art thou come hither to torment us before the time ? Now ³⁰ there was afar off from them a herd of many swine feeding. And the ¹devils besought ³¹ him, saying, If thou cast us out, send us away into the herd of swine. And he said ³² unto them, Go. And they came out, and went into the swine: and behold, the whole herd rushed down the steep into the sea, and perished in the waters. And they that fed ³³ them fled, and went away into the city, and told every thing, and what was befallen to them that were ²possessed with devils. And behold, ³⁴ all the city came out to meet Jesus: and when they saw him, they besought *him* that he would depart from their borders.

And he entered into a boat, and crossed over, ¹ and came into his own city. And behold, they ² brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy, ³Son, be of good cheer; thy sins are forgiven. And behold, ⁴certain of the scribes said within themselves, This man blasphemeth. And Jesus ⁴knowing ⁴their thoughts said, Wherefore think ye evil in your hearts ? For whether is easier, to say, ⁵Thy sins are forgiven; or to say, Arise, and walk ? But that ye may know that the Son of ⁶man hath ⁵power on earth to forgive sins (then saith he to the sick of the palsy), Arise, and take up thy bed, and go unto thy house. And he ⁷arose, and departed to his house. But when the ⁸multitudes saw it, they were afraid, and glorified God, which had given such ⁵power unto men.

And as Jesus passed by from thence, he saw ⁹a man, called Matthew, sitting at the place of toll: and he saith unto him, Follow me. And he arose, and followed him.

¹ Gr. *demons*.

² Or, *demoniacs*

³ Gr. *Child*.

⁴ Many ancient authorities read *seeing*.

⁵ Or, *authority*

- 10 And it came to pass, as he ¹sat at meat in the house, behold, many publicans and sinners came and sat down with Jesus and his disciples. ¹ Gr. *reclined*: and so always.
- 11 And when the Pharisees saw it, they said unto his disciples, Why eateth your ²Master with the publicans and sinners? But when he heard it, he said, They that are ³whole have no need ² Or, *Teacher* ³ Gr. *strong*.
- 12 of a physician, but they that are sick. But go ye and learn what *this* meaneth, I desire mercy, and not sacrifice: for I came not to call the righteous, but sinners.
- 13 Then come to him the disciples of John, saying, Why do we and the Pharisees fast ⁴oft, but thy disciples fast not? And Jesus said unto them, Can the sons of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken away from them, ⁴ Some ancient authorities omit *oft*.
- 14 and then will they fast. And no man putteth a piece of undressed cloth upon an old garment; for that which should fill it up taketh from the garment, and a worse rent is made.
- 15 Neither do *men* put new wine into old ⁵wine-skins: else the skins burst, and the wine is spilled, and the skins perish: but they put new wine into fresh wine-skins, and both are preserved. ⁵ That is, *skins used as bottles*.
- 16 While he spake these things unto them, behold, there came ⁶a ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live. And Jesus arose, and followed him, and *so did* his disciples. And behold, a woman, who had an issue of blood twelve years, came behind him, and touched ⁶ Gr. *one ruler*.
- 17 the border of his garment: for she said within herself, If I do but touch his garment, I shall ⁷made whole. But Jesus turning and seeing ⁷ Or, *saved*

her said, Daughter, be of good cheer; thy
¹ Or, saved thee
² Or, saved
 faith hath ¹made thee whole. And the woman
 was ²made whole from that hour. And when ²³
 Jesus came into the ruler's house, and saw the
 flute-players, and the crowd making a tumult,
 he said, Give place: for the damsel is not ²⁴
 dead, but sleepeth. And they laughed him to
 scorn. But when the crowd was put forth, he ²⁵
 entered in, and took her by the hand; and the
³ Gr. *this fame.* damsel arose. And ³the fame hereof went ²⁶
 forth into all that land.

And as Jesus passed by from thence, two ²⁷
 blind men followed him, crying out, and saying,
 Have mercy on us, thou son of David. And ²⁸
 when he was come into the house, the blind
 men came to him: and Jesus saith unto them,
 Believe ye that I am able to do this? They
 say unto him, Yea, Lord. Then touched he ²⁹
 their eyes, saying, According to your faith be
 it done unto you. And their eyes were opened. ³⁰
⁴ Or, sternly And Jesus ⁴strictly charged them, saying, See
 that no man know it. But they went forth, ³¹
 and spread abroad his fame in all that land.

And as they went forth, behold, there was ³²
 brought to him a dumb man possessed with
⁵ Gr. *demon.* a ⁵devil. And when the ⁵devil was cast out, ³³
 the dumb man spake: and the multitudes mar-
 velled, saying, It was never so seen in Israel.
 But the Pharisees said, ⁶ By the prince of the ³⁴
⁷ Gr. *demons.* ⁷devils casteth he out ⁷devils.

And Jesus went about all the cities and ³⁵
 the villages, teaching in their synagogues, and
 preaching the gospel of the kingdom, and heal-
 ing all manner of disease and all manner of
 sickness. But when he saw the multitudes, ³⁶
 he was moved with compassion for them, be-
 cause they were distressed and scattered, as
 sheep not having a shepherd. Then saith he ³⁷

unto his disciples, The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest. And he called unto him his twelve disciples, and gave them authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness.

² Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; James the *son* of Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and Matthew the publican; James the *son* of Alphæus, and Thadæus; Simon the ¹Cananæan, and Judas Iscariot, who also ²betrayed him. These twelve Jesus sent forth, and charged them, saying,

Go not into *any* way of the Gentiles, and enter not into any city of the Samaritans: but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out ³devils: ³Gr. *demons*. freely ye received, freely give. Get you no gold, nor silver, nor brass in your ⁴purses; ⁴Gr. *girdles*. no wallet for *your* journey, neither two coats, nor shoes, nor staff: for the labourer is worthy of his food. And into whatsoever city or village ye shall enter, search out who in it is worthy; and there abide till ye go forth. And as ye enter into the house, salute it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, as ye go forth out of that house or that city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom

¹ Or, Zealot.
See Luke vi. 15;
Acts i. 13.

² Or, delivered
him up: and
so always.

and Gomorrah in the day of judgement, than for that city.

Behold, I send you forth as sheep in the ¹⁶ midst of wolves: be ye therefore wise as serpents, and ¹harmless as doves. But beware of ¹⁷ men: for they will deliver you up to councils, and in their synagogues they will scourge you; yea and before governors and kings shall ye be ¹⁸ brought for my sake, for a testimony to them and to the Gentiles. But when they deliver ¹⁹ you up, be not anxious how or what ye shall speak: for it shall be given you in that hour what ye shall speak. For it is not ye that ²⁰ speak, but the Spirit of your Father that speaketh in you. And brother shall deliver up brother to death, and the father his child: and children shall rise up against parents, and ²cause them to be put to death. And ye shall be ²² hated of all men for my name's sake: but he that endureth to the end, the same shall be saved. But when they persecute you in this ²³ city, flee into the next: for verily I say unto you, Ye shall not have gone through the cities of Israel, till the Son of man be come.

³ Or, teacher

⁴ Gr. bond-servant.

⁵ Gr. Beelzebul: and so elsewhere.

A disciple is not above his ³master, nor a ²⁴ servant above his lord. It is enough for the ²⁵ disciple that he be as his ³ master, and the ⁴servant as his lord. If they have called the master of the house ⁵ Beelzebub, how much more shall they call them of his household! Fear them ²⁶ not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in the darkness, speak ye in the light: and what ye hear in the ear, proclaim upon the housetops. And ²⁷ be not afraid of them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and

¹ Or, simple

² Or, put them to death

- 29 body in ¹hell. Are not two sparrows sold for ¹Gr. *Gehenna*.
a farthing ? and not one of them shall fall on
30 the ground without your Father : but the very
31 hairs of your head are all numbered. Fear
not therefore ; ye are of more value than many
32 sparrows. Every one therefore who shall con-
fess ²me before men, ³him will I also confess ²Gr. *in me*.
33 before my Father which is in heaven. But ³Gr. *in him*,
whosoever shall deny me before men, him will
I also deny before my Father which is in
heaven.
- 34 Think not that I came to ⁴send peace on the ⁴Gr. *cast*.
earth : I came not to ⁴send peace, but a sword.
35 For I came to set a man at variance against
his father, and the daughter against her mother,
and the daughter in law against her mother in
36 law : and a man's foes *shall be* they of his own
37 household. He that loveth father or mother
more than me is not worthy of me ; and he that
loveth son or daughter more than me is not
38 worthy of me. And he that doth not take his
cross and follow after me, is not worthy of me.
39 He that ⁵findeth his ⁶life shall lose it ; and he ⁵Or, *found*
that ⁷loseth his ⁶life for my sake shall find it. ⁶Or, *soul*
⁷Or, *lost*
- 40 He that receiveth you receiveth me, and he
that receiveth me receiveth him that sent me.
41 He that receiveth a prophet in the name of a
prophet shall receive a prophet's reward ; and
he that receiveth a righteous man in the name
of a righteous man shall receive a righteous
42 man's reward. And whosoever shall give to
drink unto one of these little ones a cup of
cold water only, in the name of a disciple, ver-
ily I say unto you, he shall in no wise lose his
reward.
- 11 1 And it came to pass, when Jesus had made an
end of commanding his twelve disciples, he de-
parted thence to teach and preach in their cities.

Now when John heard in the prison the ² works of the Christ, he sent by his disciples, and said unto him, Art thou he that cometh, or ³ look we for another? And Jesus answered and ⁴ said unto them, Go your way and tell John the things which ye do hear and see: the blind ⁵ receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have ¹good tidings preached to them. And blessed is he, whoso- ⁶ ever shall find none occasion of stumbling in me. And as these went their way, Jesus began to ⁷ say unto the multitudes concerning John, What went ye out into the wilderness to behold? a reed shaken with the wind? But what went ye ⁸ out for to see? a man clothed in soft *raiment*? Behold, they that wear soft *raiment* are in kings' houses. ²But wherefore went ye ⁹ out? to see a prophet? Yea, I say unto you, and much more than a prophet. This is he, ¹⁰ of whom it is written,

Behold, I send my messenger before thy face,

Who shall prepare thy way before thee.

Verily I say unto you, Among them that are ¹¹ born of women there hath not arisen a greater than John the Baptist: yet he that is ³but little in the kingdom of heaven is greater than he. And from the days of John the Baptist until ¹² now the kingdom of heaven suffereth violence, and men of violence take it by force. For all ¹³ the prophets and the law prophesied until John.

And if ye are willing to receive ⁴it, this is ¹⁴ Elijah, which is to come. He that hath ears ¹⁵

⁵to hear, let him hear. But whereunto shall ¹⁶ I liken this generation? It is like unto children sitting in the marketplaces, which call unto their fellows, and say, We piped unto ¹⁷

¹ Or, *the gospel*

² Many ancient authorities read *But what went ye out to see? a prophet?*

³ Gr. *lesser*.

⁴ Or, *him*

⁵ Some ancient authorities omit *to hear*.

you, and ye did not dance ; we wailed, and ye
 18 did not ¹mourn. For John came neither eating
 nor drinking, and they say, He hath a ²devil.
 19 The Son of man came eating and drinking, and
 they say, Behold, a gluttonous man, and a
 winebibber, a friend of publicans and sinners !
 And wisdom ³is justified by her ⁴works.

20 Then began he to upbraid the cities wherein
 most of his ⁵mighty works were done, because
 21 they repented not. Woe unto thee, Chorazin !
 woe unto thee, Bethsaida ! for if the ⁵mighty
 works had been done in Tyre and Sidon which
 were done in you, they would have repented
 22 long ago in sackcloth and ashes. Howbeit I
 say unto you, it shall be more tolerable for
 Tyre and Sidon in the day of judgement, than
 23 for you. And thou, Capernaum, shalt thou be
 exalted unto heaven ? thou shalt ⁶go down unto
 Hades : for if the ⁵mighty works had been
 done in Sodom which were done in thee, it
 24 would have remained until this day. Howbeit
 I say unto you, that it shall be more tolerable
 for the land of Sodom in the day of judgement,
 than for thee.

25 At that season Jesus answered and said, I
 7thank thee, O Father, Lord of heaven and
 earth, that thou didst hide these things from
 the wise and understanding, and didst reveal
 26 them unto babes : yea, Father, ⁸for so it was
 27 well-pleasing in thy sight. All things have
 been delivered unto me of my Father : and no
 one knoweth the Son, save the Father ; neither
 doth any know the Father, save the Son, and
 he to whomsoever the Son willeth to reveal
 28 him. Come unto me, all ye that labour and are
 29 heavy laden, and I will give you rest. Take
 my yoke upon you, and learn of me ; for I am
 meek and lowly in heart : and ye shall find rest

¹ Gr. beat the breast.

² Gr. demon.

³ Or, was

⁴ Many ancient authorities read children : as in Luke vii.
 35.

⁵ Gr. powers.

⁶ Many ancient authorities read be brought down.

⁷ Or, praise

⁸ Or, that

unto your souls. For my yoke is easy, and my burden is light.

At that season Jesus went on the sabbath ¹ 12 day through the cornfields; and his disciples were an hungred, and began to pluck ears of corn, and to eat. But the Pharisees, when ² they saw it, said unto him, Behold, thy disciples do that which it is not lawful to do upon the sabbath. But he said unto them, Have ye ³ not read what David did, when he was an hungred, and they that were with him; how he ⁴ entered into the house of God, and ¹ did eat the shewbread, which it was not lawful for him to eat, neither for them that were with him, but only for the priests? Or have ye not read in ⁵ the law, how that on the sabbath day the priests in the temple profane the sabbath, and are guiltless? But I say unto you, that ² one ⁶ greater than the temple is here. But if ye had ⁷ known what this meaneth, I desire mercy, and not sacrifice, ye would not have condemned the guiltless. For the Son of man is lord of the ⁸ sabbath.

And he departed thence, and went into ⁹ their synagogue: and behold, a man having a ¹⁰ withered hand. And they asked him, saying, Is it lawful to heal on the sabbath day? that they might accuse him. And he said unto them, ¹¹ What man shall there be of you, that shall have one sheep, and if this fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? How much then is a man of more value ¹² than a sheep! Wherefore it is lawful to do good on the sabbath day. Then saith he to the man, ¹³ Stretch forth thy hand. And he stretched it forth; and it was restored whole, as the other. But the Pharisees went out, and took counsel ¹⁴ against him, how they might destroy him. And ¹⁵

¹ Some ancient authorities read *they did eat.*

² Gr. *a greater thing.*

Jesus perceiving *it* withdrew from thence: and many followed him; and he healed them all,
 16 and charged them that they should not make
 17 him known: that it might be fulfilled which was spoken ¹by Isaiah the prophet, saying,

18 Behold, my servant whom I have chosen;
 My beloved in whom my soul is well pleased:

I will put my Spirit upon him,
 And he shall declare judgement to the Gentiles.

19 He shall not strive, nor cry aloud;
 Neither shall any one hear his voice in the streets.

20 A bruised reed shall he not break,
 And smoking flax shall he not quench,
 Till he send forth judgement unto victory.

21 And in his name shall the Gentiles hope.

22 Then was brought unto him ²one possessed with a devil, blind and dumb: and he healed him, insomuch that the dumb man spake and

23 saw. And all the multitudes were amazed, and
 24 said, Is this the son of David? But when the Pharisees heard it, they said, This man doth not cast out ³devils, but ⁴by Beelzebub the

25 prince of the ³devils. And knowing their thoughts he said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself

26 shall not stand: and if Satan casteth out Satan, he is divided against himself; how then shall

27 his kingdom stand? And if I ⁴by Beelzebub cast out ³devils, ⁴by whom do your sons cast them out? therefore shall they be your judges.

28 But if I ⁴by the Spirit of God cast out ³devils, then is the kingdom of God come upon you.

29 Or how can one enter into the house of the strong *man*, and spoil his goods, except he first

¹ Or, through

² Or, a demoniac

³ Gr. demons.

⁴ Or, in

bind the strong *man*? and then he will spoil his house. He that is not with me is against me; and he that gathereth not with me scattereth. Therefore I say unto you, Every sin and blasphemy shall be forgiven unto men; but the blasphemy against the Spirit shall not be forgiven. And whosoever shall speak a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this ²world, nor in that which is to come. Either make the tree good, and its fruit good; or make the tree corrupt, and its fruit corrupt: for the tree is known by its fruit. Ye offspring of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. The good man out of his good treasure bringeth forth good things: and the evil man out of his evil treasure bringeth forth evil things. And I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgement. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

Then certain of the scribes and Pharisees answered him, saying, ³Master, we would see a sign from thee. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it but the sign of Jonah the prophet: for as Jonah was three days and three nights in the belly of the ⁴whale; so shall the Son of man be three days and three nights in the heart of the earth. The men of Nineveh shall stand up in the judgement with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, ⁵a

¹ Some ancient authorities read *unto you men.*

² Or, *age*

³ Or, *Teacher*

⁴ Gr. *sea-monster.*

⁵ Gr. *more than.*

4² greater than Jonah is here. The queen of the south shall rise up in the judgement with this generation, and shall condemn it: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, ¹a greater than Solo-^{1 Gr. more than.}
4³ mon is here. But the unclean spirit, when ²he ^{2 Or, it} is gone out of the man, passeth through waterless places, seeking rest, and findeth it not.
4⁴ Then ²he saith, I will return into my house whence I came out; and when ²he is come, ²he
4⁵ findeth it empty, swept, and garnished. Then goeth ²he, and taketh with ³himself seven ^{3 Or, itself} other spirits more evil than ³himself, and they enter in and dwell there: and the last state of that man becometh worse than the first. Even so shall it be also unto this evil generation.

4⁶ While he was yet speaking to the multitudes, behold, his mother and his brethren stood
4⁷ without, seeking to speak to him. ⁴And one said unto him, Behold, thy mother and thy brethren stand without, seeking to speak to thee. But he answered and said unto him that told him, Who is my mother? and who
4⁹ are my brethren? And he stretched forth his hand towards his disciples, and said, Behold, my
5⁰ mother and my brethren! For whosoever shall do the will of my Father which is in heaven, he is my brother, and sister, and mother.

⁴ Some ancient authorities omit ver. 47.

13 1 On that day went Jesus out of the house, and
2 sat by the sea side. And there were gathered unto him great multitudes, so that he entered into a boat, and sat; and all the multitude
3 stood on the beach. And he spake to them many things in parables, saying, Behold, the
4 sower went forth to sow; and as he sowed, some *seeds* fell by the way side, and the birds
5 came and devoured them: and others fell upon the rocky places, where they had not

much earth : and straightway they sprang up, because they had no deepness of earth : and 6 when the sun was risen, they were scorched ; and because they had no root, they withered away. And others fell upon the thorns ; and 7 the thorns grew up, and choked them : and 8 others fell upon the good ground, and yielded fruit, some a hundredfold, some sixty, some thirty. He that hath ears¹, let him hear. 9

And the disciples came, and said unto him, 10 Why speakest thou unto them in parables ? And he answered and said unto them, Unto you 11 it is given to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and 12 he shall have abundance : but whosoever hath not, from him shall be taken away even that which he hath. Therefore speak I to them in 13 parables ; because seeing they see not, and hearing they hear not, neither do they understand. And unto them is fulfilled the prophecy of 14 Isaiah, which saith,

By hearing ye shall hear, and shall in no wise understand ;

And seeing ye shall see, and shall in no wise perceive :

For this people's heart is waxed gross, 15
And their ears are dull of hearing,
And their eyes they have closed ;
Lest haply they should perceive with their eyes,

And hear with their ears,
And understand with their heart,
And should turn again,
And I should heal them.

But blessed are your eyes, for they see ; and 16 your ears, for they hear. For verily I say unto 17 you, that many prophets and righteous men de-

¹ Some ancient authorities add here, and in ver. 43, to hear : as in Mark iv. 9 ; Luke viii. 8.

sired to see the things which ye see, and saw them not; and to hear the things which ye
18 hear, and heard them not. Hear then ye the
19 parable of the sower. When any one heareth the word of the kingdom, and understandeth it not, *then* cometh the evil *one*, and snatcheth away that which hath been sown in his heart. This is he that was sown by the way side.
20 And he that was sown upon the rocky places, this is he that heareth the word, and straight-
21 way with joy receiveth it; yet hath he not root in himself, but endureth for a while; and when tribulation or persecution ariseth because of
22 the word, straightway he stumbleth. And he that was sown among the thorns, this is he that heareth the word; and the care of the ¹world, and the deceitfulness of riches, choke the ^{1 Or, age}
23 word, and he becometh unfruitful. And he that was sown upon the good ground, this is he that heareth the word, and understandeth it; who verily beareth fruit, and bringeth forth, some a hundredfold, some sixty, some thirty.
24 Another parable set he before them, saying, The kingdom of heaven is likened unto a man
25 that sowed good seed in his field: but while men slept, his enemy came and sowed ²tares ^{2 Or, darnel}
26 also among the wheat, and went away. But when the blade sprang up, and brought forth
27 fruit, then appeared the tares also. And the ³servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy
28 field? whence then hath it tares? And he said unto them, ⁴An enemy hath done this. And the ³servants say unto him, Wilt thou then
29 that we go and gather them up? But he saith, Nay; lest haply while ye gather up the tares,
30 ye root up the wheat with them. Let both grow together until the harvest: and in the

³ Gr. *bond-servants.*

⁴ Gr. *A man that is an enemy.*

time of the harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

Another parable set he before them, saying, ³¹ The kingdom of heaven is like unto a grain of mustard seed, which a man took, and sowed in his field: which indeed is less than all seeds; ³² but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of the heaven come and lodge in the branches thereof.

Another parable spake he unto them; The ³³ kingdom of heaven is like unto leaven, which a woman took, and hid in three ¹measures of meal, till it was all leavened.

All these things spake Jesus in parables unto ³⁴ the multitudes; and without a parable spake he nothing unto them: that it might be fulfilled ³⁵ which was spoken ²by the prophet, saying,

I will open my mouth in parables;
I will utter things hidden from the foundation ³of the world.

Then he left the multitudes, and went into the ³⁶ house: and his disciples came unto him, saying, Explain unto us the parable of the tares of the field. And he answered and said, He ³⁷ that soweth the good seed is the Son of man; and the field is the world; and the good seed, ³⁸ these are the sons of the kingdom; and the tares are the sons of the evil one; and the ³⁹ enemy that sowed them is the devil: and the harvest is ⁴⁰the end of the world; and the reapers are angels. As therefore the tares ⁴⁰ are gathered up and burned with fire; so shall it be in ⁴¹the end of the world. The Son of ⁴¹man shall send forth his angels, and they shall gather out of his kingdom all things that

¹ The word in the Greek denotes the Hebrew seah, a measure containing nearly a peck and a half.

² Or, through

³ Many ancient authorities omit of the world.

⁴ Or, the consummation of the age

42 cause stumbling, and them that do iniquity, and shall cast them into the furnace of fire: there shall be the weeping and gnashing of teeth.

43 Then shall the righteous shine forth as the sun in the kingdom of their Father. He that hath ears, let him hear.

44 The kingdom of heaven is like unto a treasure hidden in the field; which a man found, and hid; and ¹in his joy he goeth and selleth all that he hath, and buyeth that field.

45 Again, the kingdom of heaven is like unto a man that is a merchant seeking goodly

46 pearls: and having found one pearl of great price, he went and sold all that he had, and bought it.

47 Again, the kingdom of heaven is like unto a ²net, that was cast into the sea, and gathered

48 of every kind: which, when it was filled, they drew up on the beach; and they sat down, and gathered the good into vessels, but the bad they

49 cast away. So shall it be in ³the end of the world: the angels shall come forth, and sever

50 the wicked from among the righteous, and shall cast them into the furnace of fire: there shall be the weeping and gnashing of teeth.

51 Have ye understood all these things? They

52 say unto him, Yea. And he said unto them, Therefore every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, which bringeth forth out of his treasure things new and old.

53 And it came to pass, when Jesus had finished

54 these parables, he departed thence. And coming into his own country he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this

55 wisdom, and these ⁴mighty works? Is not this the carpenter's son? is not his mother called

¹ Or, for joy thereof

² Gr. drag-net.

³ Or, the consummation of the age

⁴ Gr. powers.

Mary? and his brethren, James, and Joseph, and Simon, and Judas? And his sisters, are they ⁵⁶ not all with us? Whence then hath this man all these things? And they were ¹ offended in ⁵⁷ him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house. And he did not many ⁵⁸ ²mighty works there because of their unbelief.

¹ Gr. caused to stumble.
² Gr. powers.

At that season Herod the tetrarch heard the ¹ ¹⁴ report concerning Jesus, and said unto his servants, This is John the Baptist; he is risen from the dead; and therefore do these powers work in him. For Herod had laid hold on ³ John, and bound him, and put him in prison for the sake of Herodias, his brother Philip's wife. For John said unto him, It is not lawful for ⁴ thee to have her. And when he would have ⁵ put him to death, he feared the multitude, because they counted him as a prophet. But ⁶ when Herod's birthday came, the daughter of Herodias danced in the midst, and pleased Herod. Whereupon he promised with an oath ⁷ to give her whatsoever she should ask. And ⁸ she, being put forward by her mother, saith, Give me here in a charger the head of John the Baptist. And the king was grieved; but ⁹ for the sake of his oaths, and of them which sat at meat with him, he commanded it to be given; and he sent, and beheaded John in the prison. ¹⁰ And his head was brought in a charger, and ¹¹ given to the damsel: and she brought it to her mother. And his disciples came, and took up ¹² the corpse, and buried him; and they went and told Jesus.

Now when Jesus heard *it*, he withdrew from ¹³ thence in a boat, to a desert place apart: and when the multitudes heard *thereof*, they followed him ³on foot from the cities. And he ¹⁴

³ Or, by land

came forth, and saw a great multitude, and he had compassion on them, and healed their sick.
15 And when even was come, the disciples came to him, saying, The place is desert, and the time is already past; send the multitudes away, that they may go into the villages, and buy
16 themselves food. But Jesus said unto them, They have no need to go away; give ye them
17 to eat. And they say unto him, We have here
18 but five loaves, and two fishes. And he said,
19 Bring them hither to me. And he commanded
the multitudes to ¹ sit down on the grass; and he took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake
and gave the loaves to the disciples, and the dis-
20 ciples to the multitudes. And they did all eat, and were filled: and they took up that which re-
mained over of the broken pieces, twelve bas-
21 kets full. And they that did eat were about five thousand men, beside women and children.
22 And straightway he constrained the disciples to enter into the boat, and to go before him unto the other side, till he should send the multitudes
23 away. And after he had sent the multitudes away, he went up into the mountain apart to pray: and when even was come, he was there
24 alone. But the boat ² was now in the midst of the sea, distressed by the waves; for the
25 wind was contrary. And in the fourth watch of the night he came unto them, walking upon
26 the sea. And when the disciples saw him walking on the sea, they were troubled, saying, It is an apparition; and they cried out for fear.
27 But straightway Jesus spake unto them, saying,
28 Be of good cheer; it is I; be not afraid. And Peter answered him and said, Lord, if it be thou, bid me come unto thee upon the waters.
29 And he said, Come. And Peter went down

¹ Gr. *recline.*

² Some ancient authorities read *was many furlongs distant from the land.*

from the boat, and walked upon the waters,
¹to come to Jesus. But when he saw the wind², 30
 he was afraid; and beginning to sink, he cried
 out, saying, Lord, save me. And immediately 31
 Jesus stretched forth his hand, and took hold
 of him, and saith unto him, O thou of little
 faith, wherefore didst thou doubt? And when 32
 they were gone up into the boat, the wind
 ceased. And they that were in the boat wor- 33
 shipped him, saying, Of a truth thou art the
 Son of God.

And when they had crossed over, they came 34
 to the land, unto Gennesaret. And when the 35
 men of that place knew him, they sent into
 all that region round about, and brought unto
 him all that were sick; and they besought him 36
 that they might only touch the border of his
 garment: and as many as touched were made
 whole.

Then there come to Jesus from Jerusalem 15
³Or, surely die Pharisees and scribes, saying, Why do thy ²
 disciples transgress the tradition of the elders?
 for they wash not their hands when they eat
 bread. And he answered and said unto them, 3
 Why do ye also transgress the commandment
 of God because of your tradition? For God 4
 said, Honour thy father and thy mother: and,
 He that speaketh evil of father or mother, let
 him ³die the death. But ye say, Whosoever 5
 shall say to his father or his mother, That
 wherewith thou mightest have been profited by
 me is given to God; he shall not honour his 6
 father⁴. And ye have made void the ⁵word of
 God because of your tradition. Ye hypocrites, 7
 well did Isaiah prophesy of you, saying,

This people honoureth me with their lips; 8
 But their heart is far from me.
 But in vain do they worship me,

¹ Some ancient authorities read and came.

² Many ancient authorities add strong.

⁴ Some ancient authorities add or his mother.

⁵ Some ancient authorities read law.

Teaching *as their* doctrines the precepts
of men.

10 And he called to him the multitude, and said
11 unto them, Hear, and understand: Not that
which entereth into the mouth defileth the
man; but that which proceedeth out of the
12 mouth, this defileth the man. Then came the
disciples, and said unto him, Knowest thou
that the Pharisees were ¹ offended, when they
13 heard this saying? But he answered and
said, Every ² plant which my heavenly Fa-
14 ther planted not, shall be rooted up. Let
them alone: they are blind guides. And if the
blind guide the blind, both shall fall into a
15 pit. And Peter answered and said unto him,
16 Declare unto us the parable. And he said,
Are ye also even yet without understanding?
17 Perceive ye not, that whatsoever goeth into
the mouth passeth into the belly, and is
18 cast out into the draught? But the things
which proceed out of the mouth come forth out
19 of the heart; and they defile the man. For
out of the heart come forth evil thoughts, mur-
ders, adulteries, fornications, thefts, false wit-
20 ness, railings: these are the things which
defile the man: but to eat with unwashen
hands defileth not the man.
21 And Jesus went out thence, and withdrew
22 into the parts of Tyre and Sidon. And be-
hold, a Canaanitish woman came out from
those borders, and cried, saying, Have mercy
on me, O Lord, thou son of David; my daugh-
23 ter is grievously vexed with a ³ devil. But he
answered her not a word. And his disciples
came and besought him, saying, Send her
24 away; for she crieth after us. But he an-
swered and said, I was not sent but unto the
25 lost sheep of the house of Israel. But she

¹ Gr. caused to
stumble.

² Gr. planting.

³ Gr. demon.

¹ Or, loaf

came and worshipped him, saying, Lord, help me. And he answered and said, It is not ²⁶ meet to take the children's ¹ bread and cast it to the dogs. But she said, Yea, Lord: for even ²⁷ the dogs eat of the crumbs which fall from their masters' table. Then Jesus answered and said ²⁸ unto her, O woman, great is thy faith: be it done unto thee even as thou wilt. And her daughter was healed from that hour.

And Jesus departed thence, and came nigh ²⁹ unto the sea of Galilee; and he went up into the mountain, and sat there. And there came ³⁰ unto him great multitudes, having with them the lame, blind, dumb, maimed, and many others, and they cast them down at his feet; and he healed them: insomuch that the multi- ³¹tude wondered, when they saw the dumb speaking, the maimed whole, and the lame walking, and the blind seeing: and they glorified the God of Israel.

And Jesus called unto him his disciples, ³² and said, I have compassion on the multitude, because they continue with me now three days and have nothing to eat: and I would not send them away fasting, lest haply they faint in the way. And the disciples say unto him, Whence ³³ should we have so many loaves in a desert place, as to fill so great a multitude? And ³⁴ Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few small fishes. And he commanded the multitude to ³⁵ sit down on the ground; and he took the ³⁶ seven loaves and the fishes; and he gave thanks and brake, and gave to the disciples, and the disciples to the multitudes. And they ³⁷ did all eat, and were filled: and they took up that which remained over of the broken pieces, seven baskets full. And they that did eat ³⁸

were four thousand men, beside women and
39 children. And he sent away the multitudes,
and entered into the boat, and came into the
borders of Magadan.

16 **1** And the Pharisees and Sadducees came, and
tempting him asked him to shew them a sign
2 from heaven. But he answered and said unto
them, **1**When it is evening, ye say, *It will be fair*
3 weather: for the heaven is red. And in the
morning, *It will be foul weather to-day:* for
the heaven is red and lowring. Ye know how
to discern the face of the heaven; but ye can-
4 not discern the signs of the times. An evil and
adulterous generation seeketh after a sign;
and there shall no sign be given unto it, but
the sign of Jonah. And he left them, and
departed.

¹ The follow-
ing words, to
the end of ver.
3, are omitted
by some of the
most ancient
and other im-
portant autho-
rities.

5 And the disciples came to the other side and
forgot to take **2** bread. And Jesus said unto
them, Take heed and beware of the leaven of
7 the Pharisees and Sadducees. And they rea-
soned among themselves, saying, **3**We took no
8 **2** bread. And Jesus perceiving it said, O ye of
little faith, why reason ye among yourselves,
9 because ye have no **2** bread? Do ye not yet
perceive, neither remember the five loaves of
the five thousand, and how many **4**baskets ye
10 took up? Neither the seven loaves of the four
thousand, and how many **4**baskets ye took up?
11 How is it that ye do not perceive that I speake
not to you concerning **2** bread? But beware of
the leaven of the Pharisees and Sadducees.
12 Then understood they how that he bade them
not beware of the leaven of **2**bread, but of the
teaching of the Pharisees and Sadducees.
13 Now when Jesus came into the parts of
Cæsarea Philippi, he asked his disciples, saying,
Who do men say **5**that the Son of man is?

² Gr. *loaves.*

³ Or, It is be-
cause we took
no bread.

⁴ Basket in
ver. 9 and 10
represents
different
Greek words.

⁵ Many ancient
authorities
read that I
the Son of
man am. See
Mark viii. 27;
Luke ix. 18.

And they said, Some say John the Baptist; ¹⁴ some, Elijah: and others, Jeremiah, or one of the prophets. He saith unto them, But who ¹⁵ say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered ¹⁷ and said unto him, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I also say unto thee, that thou ¹⁸ art ¹Peter, and upon this ²rock I will build my church; and the gates of Hades shall not prevail against it. I will give unto thee the keys ¹⁹ of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. Then charged he ²⁰ the disciples that they should tell no man that he was the Christ.

³ Some ancient authorities read *Jesus Christ.*

⁴ Or, *God have mercy on thee*

⁵ Or, *soul*

From that time began ³Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up. And Peter took ²² him, and began to rebuke him, saying, ⁴Be it far from thee, Lord: this shall never be unto thee. But he turned, and said unto Peter, Get ²³ thee behind me, Satan: thou art a stumbling-block unto me: for thou mindest not the things of God, but the things of men. Then ²⁴ said Jesus unto his disciples, If any man would come after me, let him deny himself, and take up his cross, and follow me. For whosoever ²⁵ would save his ⁵life shall lose it: and whosoever shall lose his ⁵life for my sake shall find it. For what shall a man be profited, if he ²⁶ shall gain the whole world, and forfeit his ⁵life? or what shall a man give in exchange for his

27 ¹life? For the Son of man shall come in the ¹Or, soul glory of his Father with his angels; and then shall he render unto every man according to his 28 ²deeds. Verily I say unto you, There be some ²Gr. *doing*. of them that stand here, which shall in no wise taste of death, till they see the Son of man coming in his kingdom.

17 1 And after six days Jesus taketh with him Peter, and James, and John his brother, and bringeth them up into a high mountain apart: 2 and he was transfigured before them: and his face did shine as the sun, and his garments 3 became white as the light. And behold, there appeared unto them Moses and Elijah talking 4 with him. And Peter answered, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, I will make here three ³tabernacles; one for thee, and one for Moses, and one for 5 Elijah. While he was yet speaking, behold, a bright cloud overshadowed them: and behold, a voice out of the cloud, saying, This is my beloved Son, in whom I am well pleased; hear 6 ye him. And when the disciples heard it, they 7 fell on their face, and were sore afraid. And Jesus came and touched them and said, Arise, 8 and be not afraid. And lifting up their eyes, they saw no one, save Jesus only.
9 And as they were coming down from the mountain, Jesus commanded them, saying, Tell the vision to no man, until the Son of man be 10 risen from the dead. And his disciples asked him, saying, Why then say the scribes that 11 Elijah must first come? And he answered and said, Elijah indeed cometh, and shall re- 12 store all things: but I say unto you, that Elijah is come already, and they knew him not, but did unto him whatsoever they listed. Even so shall the Son of man also suffer of

³ Or, booths

them. Then understood the disciples that he ¹³ spake unto them of John the Baptist.

And when they were come to the multitude, ¹⁴ there came to him a man, kneeling to him, and saying, Lord, have mercy on my son: ¹⁵ for he is epileptic, and suffereth grievously: for oft-times he falleth into the fire, and oft-times into the water. And I brought him to thy dis- ¹⁶ ciples, and they could not cure him. And Jesus ¹⁷ answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I bear with you? bring him hither to me. And Jesus rebuked him; and the ¹⁸ devil went out from him: and the boy was cured from that hour. Then came the disciples to Jesus ¹⁹ apart, and said, Why could not we cast it out? And he saith unto them, Because of your little ²⁰ faith: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be im-
possible unto you.²

¹ Gr. *demon.*

² Many authorities, some ancient, insert ver. 21. But this kind goeth not out save by prayer and fasting. See Mark ix. 29.

³ Some ancient authorities read were gathering themselves together.

⁴ Gr. *didrachma.*

⁵ Or, teacher

And while they ³ abode in Galilee, Jesus said ²² unto them, The Son of man shall be delivered up into the hands of men; and they shall kill ²³ him, and the third day he shall be raised up. And they were exceeding sorry.

And when they were come to Capernaum, ²⁴ they that received the ⁴ half-shekel came to Peter, and said, Doth not your ⁵ master pay the ⁴ half-shekel? He saith, Yea. And when he ²⁵ came into the house, Jesus spake first to him, saying, What thinkest thou, Simon? the kings of the earth, from whom do they receive toll or tribute? from their sons, or from strangers? And when he said, From strangers, Jesus ²⁶ said unto him, Therefore the sons are free. But, lest we cause them to stumble, go thou ²⁷

to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a ¹shekel: that take, and give unto them for me and thee.

- 18** ¹ In that hour came the disciples unto Jesus, saying, Who then is ²greatest in the kingdom ²Gr. *greater.*
² of heaven? And he called to him a little child, ³and set him in the midst of them, and said,
⁴ Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise
⁵ enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little
⁶ child, the same is the ²greatest in the kingdom of heaven. And whoso shall receive one
⁷ such little child in my name receiveth me: but whoso shall cause one of these little ones which
believe on me to stumble, it is profitable for him that ³a great millstone should be hanged about his neck, and *that* he should be sunk in the
⁸ depth of the sea. Woe unto the world because of occasions of stumbling! for it must needs be that the occasions come; but woe to that
⁹ man through whom the occasion cometh! And if thy hand or thy foot causeth thee to stumble, cut it off, and cast it from thee: it is good for thee to enter into life maimed or halt, rather than having two hands or two feet to be cast
¹⁰ into the eternal fire. And if thine eye causeth thee to stumble, pluck it out, and cast it from thee: it is good for thee to enter into life with one eye, rather than having two eyes to be cast
¹¹ into the ⁴hell of fire. See that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven.⁵
- ¹² How think ye? if any man have a hundred sheep, and one of them be gone astray, doth he

³ Gr. *a mill-stone turned by an ass.*

⁴ Gr. *Gehenna of fire.*

⁵ Many authorities, some ancient, insert ver. 11. *For the Son of man came to save that which was lost.* See Luke xix. 10.

not leave the ninety and nine, and go unto the mountains, and seek that which goeth astray? And if so be that he find it, verily I say unto ¹³ you, he rejoiceth over it more than over the ninety and nine which have not gone astray. Even so it is not ¹the will of ²your Father ¹⁴ which is in heaven, that one of these little ones should perish.

¹ Gr. *a thing willed before your Father.*

² Some ancient authorities read *my.*

³ Some ancient authorities omit *against thee.*

⁴ Or, *congregation*

And if thy brother sin ³against thee, shew ¹⁵ him his fault between thee and him alone: if he hear thee, thou hast gained thy brother. But if he hear *thee* not, take with thee one or ¹⁶ two more, that at the mouth of two witnesses or three every word may be established. And ¹⁷ if he refuse to hear them, tell it unto the ⁴church: and if he refuse to hear the ⁴church also, let him be unto thee as the Gentile and the publican. Verily I say unto you, What ¹⁸ things soever ye shall bind on earth shall be bound in heaven: and what things soever ye shall loose on earth shall be loosed in heaven. Again I say unto you, that if two of you shall ¹⁹ agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or ²⁰ three are gathered together in my name, there am I in the midst of them.

Then came Peter, and said to him, Lord, ²¹ how oft shall my brother sin against me, and I forgive him? until seven times? Jesus ²² saith unto him, I say not unto thee, Until seven times; but, Until ⁵seventy times seven. Therefore is the kingdom of heaven likened ²³ unto a certain king, which would make a reckoning with his ⁶servants. And when he had ²⁴ begun to reckon, one was brought unto him, which owed him ten thousand ⁷talents. But ²⁵ forasmuch as he had not *wherewith* to pay, his

⁵ Or, *seventy times and seven*

⁶ Gr. *bond-servants.*

⁷ This talent was probably worth about £240.

lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The ¹servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. And the lord of that ¹servant, being moved with compassion, released him, and forgave him the ²debt. But that ¹servant went out, and found one of his fellow-servants, which owed him a hundred ³pence: and he laid hold on him, and took *him* by the throat, saying, Pay what thou owest. So his fellow-servant fell down and besought him, saying, Have patience with me, and I will pay thee. And he would not: but went and cast him into prison, till he should pay that which was due. So when his fellow-servants saw what was done, they were exceeding sorry, and came and told unto their lord all that was done. Then his lord called him unto him, and saith to him, Thou wicked ¹servant, I forgave thee all that debt, because thou besoughtest me: shouldest not thou also have had mercy on thy fellow-servant, even as I had mercy on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due. So shall also my heavenly Father do unto you, if ye forgive not every one his brother from your hearts.

19 ¹ And it came to pass when Jesus had finished these words, he departed from Galilee, and came into the borders of Judæa beyond Jordan; and great multitudes followed him; and he healed them there.

³ And there came unto him ⁴Pharisees, tempting him, and saying, Is it lawful for a man to put away his wife for every cause? And he answered and said, Have ye not read, that he which ⁵made *them* from the beginning made

¹ Gr. *bond-servant.*

² Gr. *loan.*

³ The word in the Greek denotes a coin worth about eight pence halfpenny.

⁴ Many authorities, some ancient, insert *the*.

⁵ Some ancient authorities read *created*.

them male and female, and said, For this cause 5 shall a man leave his father and mother, and shall cleave to his wife; and the twain shall become one flesh? So that they are no more twain,⁶ but one flesh. What therefore God hath joined together, let not man put asunder. They say 7 unto him, Why then did Moses command to give a bill of divorce, and to put *her* away? He saith unto them, Moses for your⁸ hardness of heart suffered you to put away your wives: but from the beginning it hath not been so. And I say unto you, Whosoever⁹ shall put away his wife, ¹except for fornication, and shall marry another, committeth adultery: ²and he that marrieth her when she is put away committeth adultery. The disciples say 10 unto him, If the case of the man is so with his wife, it is not expedient to marry. But he said 11 unto them, All men cannot receive this saying, but they to whom it is given. For there are 12 eunuchs, which were so born from their mother's womb: and there are eunuchs, which were made eunuchs by men: and there are eunuchs, which made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

Then were there brought unto him little¹³ children, that he should lay his hands on them, and pray: and the disciples rebuked them. But Jesus said, Suffer the little children, and¹⁴ forbid them not, to come unto me: for of such is the kingdom of heaven. And he laid his¹⁵ hands on them, and departed thence.

And behold, one came to him and said,¹⁶ Master,^{3 4} what good thing shall I do, that I may have eternal life? And he said unto him,¹⁷ Why askest thou me concerning that which is good?⁵ One there is who is good: but if thou

¹ Some ancient authorities read *saving for the cause of fornication, maketh her an adulteress:* as in ch. v. 32.

² The following words, to the end of the verse, are omitted by some ancient authorities.

³ Or, Teacher

⁴ Some ancient authorities read *Good Master.* See Mark x. 17; Luke xviii. 18.

⁵ Some ancient authorities read *Why callest thou me good? None is good save one, even God.* See Mark x. 18; Luke xviii. 19.

wouldest enter into life, keep the commandments. He saith unto him, Which? And Jesus said, Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself. The young man saith unto him, All these things have I observed: what lack I yet? Jesus said unto him, If thou wouldest be perfect, go, sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me. But when the young man heard the saying, he went away sorrowful: for he was one that had great possessions.

And Jesus said unto his disciples, Verily I say unto you, It is hard for a rich man to enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. And when the disciples heard it, they were astonished exceedingly, saying, Who then can be saved? And Jesus looking upon *them* said to them, With men this is impossible; but with God all things are possible. Then answered Peter and said unto him, Lo, we have left all, and followed thee; what then shall we have? And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath left houses, or brethren, or sisters, or father, or mother,¹ or children, or lands, for my name's sake, shall receive ²a hundredfold, and shall inherit eternal life. But many shall be last *that are* first; and

¹ Many ancient authorities add *or wife*: as in Luke xviij. 29.

² Some ancient authorities read *manifold*.

first *that are* last. For the kingdom of heaven ¹ 20
is like unto a man that is a householder, which
went out early in the morning to hire labourers
into his vineyard. And when he had agreed ²
with the labourers for a ¹ penny a day, he sent
them into his vineyard. And he went out ³
about the third hour, and saw others standing
in the marketplace idle; and to them he said, ⁴
Go ye also into the vineyard, and whatsoever
is right I will give you. And they went their
way. Again he went out about the sixth and ⁵
the ninth hour, and did likewise. And about ⁶
the eleventh *hour* he went out, and found
others standing; and he saith unto them, Why
stand ye here all the day idle? They say ⁷
unto him, Because no man hath hired us. He
saith unto them, Go ye also into the vineyard.
And when even was come, the lord of the vine- ⁸
yard saith unto his steward, Call the labourers,
and pay them their hire, beginning from the
last unto the first. And when they came that ⁹
were hired about the eleventh hour, they re-
ceived every man a ¹ penny. And when the ¹⁰
first came, they supposed that they would re-
ceive more; and they likewise received every
man a ¹ penny. And when they received it, ¹¹
they murmured against the householder, say- ¹²
ing, These last have spent *but* one hour, and
thou hast made them equal unto us, which have
borne the burden of the day and the ² scorch-
ing heat. But he answered and said to one ¹³
of them, Friend, I do thee no wrong: didst not
thou agree with me for a ¹ penny? Take up that ¹⁴
which is thine, and go thy way; it is my will to
give unto this last, even as unto thee. Is it not ¹⁵
lawful for me to do what I will with mine own?
or is thine eye evil, because I am good? So the ¹⁶
last shall be first, and the first last.

¹ See marginal note on ch. xviii. 28.

² Or, *hot wind*

17 And as Jesus was going up to Jerusalem,
18 he took the twelve disciples apart, and in the
way he said unto them, Behold, we go up to
Jerusalem; and the Son of man shall be deliv-
ered unto the chief priests and scribes; and
19 they shall condemn him to death, and shall
deliver him unto the Gentiles to mock, and to
scourge, and to crucify: and the third day he
shall be raised up.

20 Then came to him the mother of the sons of
Zebedee with her sons, worshipping *him*, and
21 asking a certain thing of him. And he said
unto her, What wouldest thou? She saith unto
him, Command that these my two sons may
sit, one on thy right hand, and one on thy left
22 hand, in thy kingdom. But Jesus answered
and said, Ye know not what ye ask. Are ye
able to drink the cup that I am about to
23 drink? They say unto him, We are able. He
saith unto them, My cup indeed ye shall drink:
but to sit on my right hand, and on *my* left
hand, is not mine to give, but *it is for them*
for whom it hath been prepared of my Father.
24 And when the ten heard it, they were moved
with indignation concerning the two brethren.
25 But Jesus called them unto him, and said,
Ye know that the rulers of the Gentiles
lord it over them, and their great ones exer-
26 cise authority over them. Not so shall it be
among you: but whosoever would become
27 great among you shall be your ¹minister; and
whosoever would be first among you shall be
28 your ²servant: even as the Son of man came
not to be ministered unto, but to minister, and
to give his life a ransom for many.

29 And as they went out from Jericho, a great
30 multitude followed him. And behold, two
blind men sitting by the way side, when they

¹ Or, servant

² Gr. bond-servant.

heard that Jesus was passing by, cried out, saying, Lord, have mercy on us, thou son of David. And the multitude rebuked them, that ³¹ they should hold their peace: but they cried out the more, saying, Lord, have mercy on us, thou son of David. And Jesus stood still, and ³² called them, and said, What will ye that I should do unto you? They say unto him, ³³ Lord, that our eyes may be opened. And ³⁴ Jesus, being moved with compassion, touched their eyes: and straightway they received their sight, and followed him.

And when they drew nigh unto Jerusalem, and ¹ 21 came unto Bethphage, unto the mount of Olives, then Jesus sent two disciples, saying unto them, ² Go into the village that is over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them*, and bring *them* unto me. And if any one say aught unto you, ye ³ shall say, The Lord hath need of them; and straightway he will send them. Now this is ⁴ come to pass, that it might be fulfilled which was spoken ¹by the prophet, saying,

Tell ye the daughter of Zion,
Behold, thy King cometh unto thee,
Meek, and riding upon an ass,
And upon a colt the foal of an ass.

5

And the disciples went, and did even as Jesus ⁶ appointed them, and brought the ass, and the ⁷ colt, and put on them their garments; and he sat thereon. And the most part of the multi- ⁸ tude spread their garments in the way; and others cut branches from the trees, and spread them in the way. And the multitudes that ⁹ went before him, and that followed, cried, saying, Hosanna to the son of David: Blessed *is* he that cometh in the name of the Lord; Ho- ¹⁰ sanna in the highest. And when he was come

¹ Or, through

into Jerusalem, all the city was stirred, saying,
11 Who is this? And the multitudes said, This is
the prophet, Jesus, from Nazareth of Galilee.

12 And Jesus entered into the temple ¹ of God,
and cast out all them that sold and bought
in the temple, and overthrew the tables of the
money-changers, and the seats of them that
13 sold the doves; and he saith unto them, It
is written, My house shall be called a house of
14 prayer: but ye make it a den of robbers. And
the blind and the lame came to him in the
15 temple: and he healed them. But when the
chief priests and the scribes saw the wonderful
things that he did, and the children that were
crying in the temple and saying, Hosanna to the
son of David; they were moved with indigna-
16 tion, and said unto him, Hearest thou what
these are saying? And Jesus saith unto them,
Yea: did ye never read, Out of the mouth of
babes and sucklings thou hast perfected praise?
17 And he left them, and went forth out of the city
to Bethany, and lodged there.

18 Now in the morning as he returned to the city,
19 he hungered. And seeing ²a fig tree by the ²Or, *a single*
way side, he came to it, and found nothing
thereon, but leaves only; and he saith unto it,
Let there be no fruit from thee henceforward
for ever. And immediately the fig tree withered
20 away. And when the disciples saw it, they mar-
velled, saying, How did the fig tree immediately
21 wither away? And Jesus answered and said
unto them, Verily I say unto you, If ye have
faith, and doubt not, ye shall not only do what
is done to the fig tree, but even if ye shall say
unto this mountain, Be thou taken up and cast
22 into the sea, it shall be done. And all things,
whatsoever ye shall ask in prayer, believing,
ye shall receive.

¹ Many ancient authorities omit *of God*.

And when he was come into the temple, the 23 chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority? And Jesus answered 24 and said unto them, I also will ask you one ¹question, which if ye tell me, I likewise will tell you by what authority I do these things. The 25 baptism of John, whence was it? from heaven or from men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why then did ye not believe him? But if we shall say, From men; 26 we fear the multitude; for all hold John as a prophet. And they answered Jesus, and 27 said, We know not. He also said unto them, Neither tell I you by what authority I do these things. But what think ye? A man had two 28 sons; and he came to the first, and said, ²Son, go work to-day in the vineyard. And he an- 29 swered and said, I will not: but afterward he repented himself, and went. And he came to 30 the second, and said likewise. And he answer- ed and said, I go, sir: and went not. Whether 31 of the twain did the will of his father? They say, The first. Jesus saith unto them, Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you. For 32 John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye saw it, did not even repent yourselves afterward, that ye might believe him.

Hear another parable: There was a man that 33 was a householder, which planted a vineyard, and set a hedge about it, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into another country.

¹ Gr. word.

² Gr. Child.

34 And when the season of the fruits drew near, he sent his ¹servants to the husbandmen, to
 35 receive ²his fruits. And the husbandmen took his ¹servants, and beat one, and killed another,
 36 and stoned another. Again, he sent other ¹ser-
 vants more than the first: and they did unto
 37 them in like manner. But afterward he sent unto them his son, saying, They will reverence
 38 my son. But the husbandmen, when they saw the son, said among themselves, This is the heir; come, let us kill him, and take his inhe-
 39 ritance. And they took him, and cast him forth out of the vineyard, and killed him.
 40 When therefore the lord of the vineyard shall come, what will he do unto those husbandmen?
 41 They say unto him, He will miserably destroy those miserable men, and will let out the vine-
 42 yard unto other husbandmen, which shall render him the fruits in their seasons. Jesus saith unto them, Did ye never read in the scriptures,

The stone which the builders rejected,
 The same was made the head of the corner:

This was from the Lord,
 And it is marvellous in our eyes?

43 Therefore say I unto you, The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof.
 44 ³And he that falleth on this stone shall be broken to pieces: but on whomsoever it shall fall,
 45 it will scatter him as dust. And when the chief priests and the Pharisees heard his parables, they
 46 perceived that he spake of them. And when they sought to lay hold on him, they feared the multitudes, because they took him for a prophet.
 22 ¹ And Jesus answered and spake again in para-
 2 bles unto them, saying, The kingdom of heaven is likened unto a certain king, which made a

¹ Gr. bond-servants.

² Or, the fruits of it

³ Some ancient authorities omit ver. 44.

¹ Gr. *bond-servants.*

marriage feast for his son, and sent forth his ³
¹ servants to call them that were bidden to the
 marriage feast: and they would not come.
 Again he sent forth other ¹ servants, saying, ⁴
 Tell them that are bidden, Behold, I have made
 ready my dinner: my oxen and my fatlings are
 killed, and all things are ready: come to the
 marriage feast. But they made light of it, ⁵
 and went their ways, one to his own farm, an-
 other to his merchandise: and the rest laid hold ⁶
 on his ¹ servants, and entreated them shamefully,
 and killed them. But the king was wroth; and ⁷
 he sent his armies, and destroyed those mur-
 derers, and burned their city. Then saith he to ⁸
 his ¹ servants, The wedding is ready, but they
 that were bidden were not worthy. Go ye ⁹
 therefore unto the partings of the highways,
 and as many as ye shall find, bid to the marriage
 feast. And those ¹ servants went out into the ¹⁰
 highways, and gathered together all as many as
 they found, both bad and good: and the wed-
 ding was filled with guests. But when the king ¹¹
 came in to behold the guests, he saw there
 a man which had not on a wedding-garment:
 and he saith unto him, Friend, how camest ¹²
 thou in hither not having a wedding-garment?
 And he was speechless. Then the king said to ¹³
² Or, *ministers* the ² servants, Bind him hand and foot, and cast
 him out into the outer darkness; there shall be
 the weeping and gnashing of teeth. For many ¹⁴
 are called, but few chosen.

Then went the Pharisees, and took counsel ¹⁵
 how they might ensnare him in *his* talk. And ¹⁶
 they send to him their disciples, with the Her-
³ Or, *Teacher* odians, saying, ³Master, we know that thou art
 true, and teachest the way of God in truth, and
 carest not for any one: for thou regardest not
 the person of men. Tell us therefore, What ¹⁷

thinkest thou? Is it lawful to give tribute
 18 unto Cæsar, or not? But Jesus perceived
 their wickedness, and said, Why tempt ye me,
 19 ye hypocrites? Shew me the tribute money.
 20 And they brought unto him a ¹penny. And
 he saith unto them, Whose is this image and
 21 superscription? They say unto him, Cæsar's.
 Then saith he unto them, Render therefore
 unto Cæsar the things that are Cæsar's; and
 22 unto God the things that are God's. And
 when they heard it, they marvelled, and left
 him, and went their way.

23 On that day there came to him Sadducees,
 2 which say that there is no resurrection: and
 24 they asked him, saying, ³Master, Moses said,
 If a man die, having no children, his brother
 4 shall marry his wife, and raise up seed unto
 25 his brother. Now there were with us seven
 brethren: and the first married and deceased,
 and having no seed left his wife unto his
 26 brother; in like manner the second also, and
 27 the third, unto the ⁵seventh. And after them
 28 all the woman died. In the resurrection there-
 fore whose wife shall she be of the seven? for
 29 they all had her. But Jesus answered and said
 unto them, Ye do err, not knowing the scrip-
 30 tures, nor the power of God. For in the resur-
 rection they neither marry, nor are given in
 31 marriage, but are as angels⁶ in heaven. But as
 touching the resurrection of the dead, have ye
 not read that which was spoken unto you by
 32 God, saying, I am the God of Abraham, and
 the God of Isaac, and the God of Jacob? God
 is not the God of the dead, but of the living.
 33 And when the multitudes heard it, they were
 astonished at his teaching.

34 But the Pharisees, when they heard that he
 had put the Sadducees to silence, gathered

¹ See marginal note on ch. xviii. 28.

² Gr. *saying.*

³ Or, *Teacher*

⁴ Gr. *shall perform the duty of a husband's brother to his wife.*
Compare Deut. xxv. 5.

⁵ Gr. *seven.*

⁶ Many ancient authorities add *of God.*

themselves together. And one of them, a 35
 lawyer, asked him a question, tempting him,
¹ Master, which is the great commandment in 36
 the law? And he said unto him, Thou shalt 37
 love the Lord thy God with all thy heart, and
 with all thy soul, and with all thy mind. This 38
 is the great and first commandment. ²And a 39
 second like *unto it* is this, Thou shalt love
 thy neighbour as thyself. On these two com- 40
 mandments hangeth the whole law, and the
 prophets.

Now while the Pharisees were gathered to- 41
 gether, Jesus asked them a question, saying, 42
 What think ye of the Christ? whose son is he?
 They say unto him, *The son of David.* He 43
 saith unto them, How then doth David in
 the Spirit call him Lord, saying,

44

The Lord said unto my Lord,
 Sit thou on my right hand,
 Till I put thine enemies underneath thy
 feet?

If David then calleth him Lord, how is he his 45
 son? And no one was able to answer him a 46
 word, neither durst any man from that day
 forth ask him any more questions.

Then spake Jesus to the multitudes and to 1 23
 his disciples, saying, The scribes and the Pha- 2
 risees sit on Moses' seat: all things therefore 3
 whatsoever they bid you, *these* do and observe:
 but do not ye after their works; for they say,
 and do not. Yea, they bind heavy burdens 4
³and grievous to be borne, and lay them on
 men's shoulders; but they themselves will not
 move them with their finger. But all their 5
 works they do for to be seen of men: for they
 make broad their phylacteries, and enlarge the
 borders of their garments, and love the chief 6
 place at feasts, and the chief seats in the

¹ Or, Teacher

² Or, And a
 second is like
unto it, Thou
 shalt love &c.

³ Many ancient
 authorities
 omit and
 grievous to be
 borne.

7 synagogues, and the salutations in the market-
 8 places, and to be called of men, Rabbi. But
 be not ye called Rabbi: for one is your
 9 teacher, and all ye are brethren. And call no
 man your father on the earth: for one is
 10 your Father,¹ which is in heaven. Neither be ^{1 Gr. the}
 ye called masters: for one is your master, *even* ^{heavenly.}
 11 the Christ. But he that is ²greatest among ^{2 Gr. greater.}
 12 you shall be your ³servant. And whosoever ^{3 Or, minister}
 shall exalt himself shall be humbled; and who-
 soever shall humble himself shall be exalted.
 13 But woe unto you, scribes and Pharisees,
 hypocrites! because ye shut the kingdom of
 heaven ⁴against men: for ye enter not in your-
 selves, neither suffer ye them that are entering
 in to enter.⁴

15 Woe unto you, scribes and Pharisees, hypoc-
 rites! for ye compass sea and land to make
 one proselyte; and when he is become so,
 ye make him twofold more a son of ⁶hell
 than yourselves.

16 Woe unto you, ye blind guides, which say,
 Whosoever shall swear by the ⁷temple, it is
 nothing; but whosoever shall swear by the gold
 17 of the ⁷temple, he is ⁸a debtor. Ye fools and
 blind: for whether is greater, the gold, or the
 18 ⁷temple that hath sanctified the gold? And,
 Whosoever shall swear by the altar, it is
 nothing; but whosoever shall swear by the gift
 19 that is upon it, he is ⁸a debtor. Ye blind:
 for whether is greater, the gift, or the altar
 20 that sanctifieth the gift? He therefore that
 sweareth by the altar, sweareth by it, and by
 21 all things thereon. And he that sweareth by
 the ⁷temple, sweareth by it, and by him that
 22 dwelleth therein. And he that sweareth by
 the heaven, sweareth by the throne of God,
 and by him that sitteth thereon.

⁵ Some autho-
 rities insert
 here, or after
 ver. 12, ver. 14
Woe unto you,
scribes and
Pharisees,
hypocrites! for
ye devour
widows' houses,
even while for
a pretence ye
make long
prayers: there
fore ye shall
receive greater
condemnation.
 See Mark xii.

^{40;}
Luke xx 47.
⁶ Gr. *Gehenna.*
⁷ Or, *sanctuary:*
 as in ver. 35.
⁸ Or, *bound by*
his oath

¹ Or, *dill*

Woe unto you, scribes and Pharisees, hypocrites! for ye tithe mint and ¹anise and cummin, and have left undone the weightier matters of the law, judgement, and mercy, and faith: but these ye ought to have done, and not to have left the other undone. Ye blind guides, ²⁴ which strain out the gnat, and swallow the camel.

Woe unto you, scribes and Pharisees, hypocrites! for ye cleanse the outside of the cup and of the platter, but within they are full from extortion and excess. Thou blind Pharisee, ²⁶ cleanse first the inside of the cup and of the platter, that the outside thereof may become clean also.

Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whitened sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear ²⁸ righteous unto men, but inwardly ye are full of hypocrisy and iniquity.

Woe unto you, scribes and Pharisees, hypocrites! for ye build the sepulchres of the prophets, and garnish the tombs of the righteous, and say, If we had been in the days of our ³⁰ fathers, we should not have been partakers with them in the blood of the prophets. Wherefore ³¹ ye witness to yourselves, that ye are sons of them that slew the prophets. Fill ye up then ³² the measure of your fathers. Ye serpents, ye ³³ offspring of vipers, how shall ye escape the judgement of ²hell? Therefore, behold, I send ³⁴ unto you prophets, and wise men, and scribes: some of them shall ye kill and crucify; and some of them shall ye scourge in your synagogues, and persecute from city to city: that ³⁵ upon you may come all the righteous blood

² Gr. *Gehenna*.

shed on the earth, from the blood of Abel the righteous unto the blood of Zachariah son of Barachiah, whom ye slew between the sanc-
36 tuary and the altar. Verily I say unto you, All these things shall come upon this generation.

37 O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

38 Behold, your house is left unto you ¹desolate.

39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

¹ Some ancient authorities omit desolate.

24 1 And Jesus went out from the temple, and was going on his way; and his disciples came to him to shew him the buildings of the temple.

2 But he answered and said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

3 And as he sat on the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy ²coming, and of ³the end of

4 the world? And Jesus answered and said unto them, Take heed that no man lead you astray.

5 For many shall come in my name, saying, I am the Christ; and shall lead many astray.

6 And ye shall hear of wars and rumours of wars: see that ye be not troubled: for these things must needs come to pass; but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines and earthquakes in divers places.

8 But all these things are the beginning of 9 travail. Then shall they deliver you up unto tribulation, and shall kill you: and ye

² Gr. presence.

³ Or, the consummation of the age

shall be hated of all the nations for my name's sake. And then shall many stumble, and shall deliver up one another, and shall hate one another. And many false prophets shall arise, and shall lead many astray. And because iniquity shall be multiplied, the love of the many shall wax cold. But he that endureth to the end, the same shall be saved. And ¹this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations ; and then shall the end come.

¹ Or, *these good tidings*

² Gr. *inhabited earth.*

³ Or, *through*

⁴ Or, *a holy place*

When therefore ye see the abomination of desolation, which was spoken of ³by Daniel the prophet, standing in ⁴the holy place (let him that readeth understand), then let them that are in Judæa flee unto the mountains : let him that is on the housetop not go down to take out the things that are in his house: and let him that is in the field not return back to take his cloke. But woe unto them that are with child and to them that give suck in those days ! And pray ye that your flight be not in the winter, neither on a sabbath : for then shall be great tribulation, such as hath not been from the beginning of the world until now, no, nor ever shall be. And except those days had been shortened, no flesh would have been saved : but for the elect's sake those days shall be shortened. Then if any man shall say unto you, Lo, here is the Christ, or, Here ; believe ⁵it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders ; so as to lead astray, if possible, even the elect. Behold, I have told you beforehand. If therefore they shall say unto you, Behold, he is in the wilderness ; go not forth : Behold, he is in the inner chambers ; believe ⁶it not. For as the lightning cometh forth from the east, and

⁵ Or, him

⁶ Or, them

is seen even unto the west; so shall be the
 28 ¹coming of the Son of man. Wheresoever the carcase is, there will the ²eagles be gathered together.

29 But immediately, after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens
 30 shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming on the clouds of heaven with power and great glory.
 31 And he shall send forth his angels ³with ⁴a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

32 Now from the fig tree learn her parable: when her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh; even so ye also, when ye see all these things, know ye that ⁵he is nigh, *even at*
 33 the doors. Verily I say unto you, This generation shall not pass away, till all these things
 35 be accomplished. Heaven and earth shall pass
 36 away, but my words shall not pass away. But
 of that day and hour knoweth no one, not even
 the angels of heaven, ⁶neither the Son, but the
 37 Father only. And as *were* the days of Noah,
 38 so shall be the ¹coming of the Son of man. For
 as in those days which were before the flood
 they were eating and drinking, marrying and
 giving in marriage, until the day that Noah
 39 entered into the ark, and they knew not until
 the flood came, and took them all away; so
 40 shall be the ¹coming of the Son of man. Then
 shall two men be in the field; one is taken, and
 41 one is left: two women *shall be* grinding at the

³ Many ancient authorities read *with a great trumpet, and they shall gather &c.*

⁴ Or, *a trumpet of great sound*

⁵ Or, *it*
⁶ Many authorities, some ancient, omit *neither the Son.*

¹ Or, *But this ye know*

² Gr. *digged through.*

³ Gr. *bond-servant.*

⁴ Or, *severely scourge him*

⁵ Or, *torches*

mill ; one is taken, and one is left. Watch ⁴² therefore : for ye know not on what day your Lord cometh. ¹ But know this, that if the master of the house had known in what watch the thief was coming, he would have watched, and would not have suffered his house to be ²broken through. Therefore be ye also ready : for in an ⁴⁴ hour that ye think not the Son of man cometh. Who then is the faithful and wise ³servant, ⁴⁵ whom his lord hath set over his household, to give them their food in due season ? Blessed ⁴⁶ is that ³servant, whom his lord when he cometh shall find so doing. Verily I say unto you, ⁴⁷ that he will set him over all that he hath. But ⁴⁸ if that evil ³servant shall say in his heart, My lord tarrieth ; and shall begin to beat his ⁴⁹ fellow-servants, and shall eat and drink with the drunken ; the lord of that ³servant shall ⁵⁰ come in a day when he expecteth not, and in an hour when he knoweth not, and shall ⁴cut ⁵¹ him asunder, and appoint his portion with the hypocrites : there shall be the weeping and gnashing of teeth.

Then shall the kingdom of heaven be likened ¹ 25 unto ten virgins, which took their ⁵lamps, and went forth to meet the bridegroom. And five ² of them were foolish, and five were wise. For ³ the foolish, when they took their ⁵lamps, took no oil with them : but the wise took oil in their ⁴ vessels with their ⁵lamps. Now while the bridegroom tarried, they all slumbered and slept. But at midnight there is a cry, Behold, the ⁶ bridegroom ! Come ye forth to meet him. Then ⁷ all those virgins arose, and trimmed their ⁵lamps. And the foolish said unto the wise, Give us of ⁸ your oil ; for our ⁵lamps are going out. But the ⁹ wise answered, saying, Peradventure there will not be enough for us and you : go ye rather to

10 them that sell, and buy for yourselves. And while they went away to buy, the bridegroom came; and they that were ready went in with him to the marriage feast: and the door was
11 shut. Afterward come also the other virgins,
12 saying, Lord, Lord, open to us. But he an-
swered and said, Verily I say unto you, I know
13 you not. Watch therefore, for ye know not the
day nor the hour.

14 For *it is as when* a man, going into another country, called his own ¹servants, and delivered
15 unto them his goods. And unto one he gave
five talents, to another two, to another one; to
each according to his several ability; and he
16 went on his journey. Straightway he that re-
ceived the five talents went and traded with
17 them, and made other five talents. In like
manner he also that *received* the two gained
18 other two. But he that received the one went
away and digged in the earth, and hid his lord's
19 money. Now after a long time the lord of those
¹servants cometh, and maketh a reckoning with
20 them. And he that received the five talents
came and brought other five talents, saying,
Lord, thou deliveredst unto me five talents:
21 lo, I have gained other five talents. His lord
said unto him, Well done, good and faithful
²servant: thou hast been faithful over a few
things, I will set thee over many things: enter
22 thou into the joy of thy lord. And he also that
received the two talents came and said, Lord,
thou deliveredst unto me two talents: lo, I
23 have gained other two talents. His lord said
unto him, Well done, good and faithful ²servant;
thou hast been faithful over a few things, I will
set thee over many things: enter thou into the
24 joy of thy lord. And he also that had received
the one talent came and said, Lord, I knew

¹ Gr. *bond-servants.*

² Gr. *bond-servant.*

thee that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter: and I was afraid, and went ²⁵ away and hid thy talent in the earth: lo, thou hast thine own. But his lord answered and ²⁶ said unto him, Thou wicked and slothful ¹servant, thou knewest that I reap where I sowed not, and gather where I did not scatter; thou ²⁷ oughtest therefore to have put my money to the bankers, and at my coming I should have received back mine own with interest. Take ²⁸ ye away therefore the talent from him, and give it unto him that hath the ten talents. For ²⁹ unto every one that hath shall be given, and he shall have abundance: but from him that hath not, even that which he hath shall be taken away. And cast ye out the unprofitable ¹servant into the outer darkness: there shall be the weeping and gnashing of teeth.

But when the Son of man shall come in his ³¹ glory, and all the angels with him, then shall he sit on the throne of his glory: and before ³² him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the ²goats: and he shall set the sheep on his right hand, ³³ but the ²goats on the left. Then shall the King ³⁴ say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave ³⁵ me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in; naked, ³⁶ and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, ³⁷ Lord, when saw we thee an hungred, and fed thee? or athirst, and gave thee drink? And ³⁸

¹ Gr. bond-servant.

² Gr. kids.

when saw we thee a stranger, and took thee
39 in? or naked, and clothed thee? And when
saw we thee sick, or in prison, and came unto
40 thee? And the King shall answer and say unto
them, Verily I say unto you, Inasmuch as ye
did it unto one of these my brethren, *even* these
41 least, ye did it unto me. Then shall he say also
unto them on the left hand, ¹Depart from me,
ye cursed, into the eternal fire which is pre-
42 pared for the devil and his angels: for I was
an hungred, and ye gave me no meat: I was
43 thirsty, and ye gave me no drink: I was a
stranger, and ye took me not in; naked, and
ye clothed me not; sick, and in prison, and ye
44 visited me not. Then shall they also answer,
saying, Lord, when saw we thee an hungred, or
athirst, or a stranger, or naked, or sick, or in
45 prison, and did not minister unto thee? Then
shall he answer them, saying, Verily I say unto
you, Inasmuch as ye did it not unto one of
46 these least, ye did it not unto me. And these
shall go away into eternal punishment: but the
righteous into eternal life.

26 1 And it came to pass, when Jesus had finished
2 all these words, he said unto his disciples, Ye
know that after two days the passover cometh,
and the Son of man is delivered up to be cruci-
3 fied. Then were gathered together the chief
priests, and the elders of the people, unto the
court of the high priest, who was called Caia-
4 phas; and they took counsel together that they
5 might take Jesus by subtlety, and kill him. But
they said, Not during the feast, lest a tumult
arise among the people.

6 Now when Jesus was in Bethany, in the
7 house of Simon the leper, there came unto him
a woman having ²an alabaster cruse of exceeding
precious ointment, and she poured it upon his

¹ Or, Depart
from me under
a curse

head, as he sat at meat. But when the disciples saw it, they had indignation, saying, To what purpose is this waste? For this *ointment*⁹ might have been sold for much, and given to the poor. But Jesus perceiving it said unto them, Why trouble ye the woman? for she hath wrought a good work upon me. For ye have the poor always with you; but me ye have not always. For in that she ¹poured this ointment upon my body, she did it to prepare me for burial. Verily I say unto you, Where-soever ²this gospel shall be preached in the whole world, that also which this woman hath done shall be spoken of for a memorial of her.

Then one of the twelve, who was called Judas Iscariot, went unto the chief priests, and said, What are ye willing to give me, and I will deliver him unto you? And they weighed unto him thirty pieces of silver. And from that time he sought opportunity to deliver him *unto them*.

Now on the first *day* of unleavened bread the ¹⁷ disciples came to Jesus, saying, Where wilt thou that we make ready for thee to eat the passover? And he said, Go into the city to such ¹⁸ a man, and say unto him, The ³Master saith, My time is at hand; I keep the passover at thy house with my disciples. And the disciples did ¹⁹ as Jesus appointed them; and they made ready the passover. Now when even was come, he ²⁰ was sitting at meat with the twelve ⁴disciples; and as they were eating, he said, Verily I say ²¹ unto you, that one of you shall betray me. And they were exceeding sorrowful, and began ²² to say unto him every one, Is it I, Lord? And ²³ he answered and said, He that dipped his hand with me in the dish, the same shall betray me. The Son of man goeth, even as it is written,

¹ Gr. *cast.*

² Or, *these good tidings*

³ Or, *Teacher*

⁴ Many authorities, some ancient, omit *disciples*.

of him: but woe unto that man through whom the Son of man is betrayed! good were it ¹for
25 that man if he had not been born. And Judas,
which betrayed him, answered and said, Is it I,
Rabbi? He saith unto him, Thou hast said.

¹ Gr. for him
if that man.

26 And as they were eating, Jesus took ²bread,
and blessed, and brake it; and he gave to the
disciples, and said, Take, eat; this is my body.

² Or, a loaf

27 And he took ³a cup, and gave thanks, and
28 gave to them, saying, Drink ye all of it; for
this is my blood of ⁴the ⁵covenant, which is
29 shed for many unto remission of sins. But I
say unto you, I will not drink henceforth of this
fruit of the vine, until that day when I drink it
new with you in my Father's kingdom.

³ Some ancient
authorities
read the cup.

⁴ Or, the testa-
ment

⁵ Many ancient
authorities
insert new.

30 And when they had sung a hymn, they went
out unto the mount of Olives.

31 Then saith Jesus unto them, All ye shall be
offended in me this night: for it is written, I
will smite the shepherd, and the sheep of the

⁶ Gr. caused to
stumble.

32 flock shall be scattered abroad. But after I am
raised up, I will go before you into Galilee.

33 But Peter answered and said unto him, If all
shall be ⁶offended in thee, I will never be ⁶of-
34 fended. Jesus said unto him, Verily I say unto
thee, that this night, before the cock crow, thou
35 shalt deny me thrice. Peter saith unto him,
Even if I must die with thee, yet will I not deny
thee. Likewise also said all the disciples.

36 Then cometh Jesus with them unto ⁷a place
called Gethsemane, and saith unto his disciples,

⁷ Gr. an
enclosed piece
of ground.

37 Sit ye here, while I go yonder and pray. And
he took with him Peter and the two sons of
Zebedee, and began to be sorrowful and sore
38 troubled. Then saith he unto them, My soul
is exceeding sorrowful, even unto death: abide
39 ye here, and watch with me. And he went
forward a little, and fell on his face, and prayed,

saying, O my Father, if it be possible, let this cup pass away from me: nevertheless, not as I will, but as thou wilt. And he cometh unto ⁴⁰ the disciples, and findeth them sleeping, and saith unto Peter, What, could ye not watch with me one hour? ¹ Watch and pray, that ye ⁴¹ enter not into temptation: the spirit indeed is willing, but the flesh is weak. Again a second ⁴² time he went away, and prayed, saying, O my Father, if this cannot pass away, except I drink it, thy will be done. And he came again and ⁴³ found them sleeping, for their eyes were heavy. And he left them again, and went away, and ⁴⁴ prayed a third time, saying again the same words. Then cometh he to the disciples, and ⁴⁵ saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed unto the hands of sinners. Arise, let us be going: behold, he is at hand ⁴⁶ that betrayeth me.

And while he yet spake, lo, Judas, one of ⁴⁷ the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. Now he that ⁴⁸ betrayed him gave them a sign, saying, Whomsoever I shall kiss, that is he: take him. And ⁴⁹ straightway he came to Jesus, and said, Hail, Rabbi; and ² kissed him. And Jesus said unto ⁵⁰ him, Friend, do that for which thou art come. Then they came and laid hands on Jesus, and took him. And behold, one of them that were ⁵¹ with Jesus stretched out his hand, and drew his sword, and smote the ³ servant of the high priest, and struck off his ear. Then saith Jesus unto ⁵² him, Put up again thy sword into its place: for all they that take the sword shall perish with the sword. Or thinkest thou that I can- ⁵³ not beseech my Father, and he shall even now

¹ Or, Watch
ye, and pray
that ye enter
not

² Gr. kissed
him much.

³ Gr. bond-
servant.

send me more than twelve legions of angels ?
54 How then should the scriptures be fulfilled, that
55 thus it must be ? In that hour said Jesus to
the multitudes, Are ye come out as against a
robber with swords and staves to seize me ? I
sat daily in the temple teaching, and ye took
56 me not. But all this is come to pass, that the
scriptures of the prophets might be fulfilled.
Then all the disciples left him, and fled.

57 And they that had taken Jesus led him away
to *the house of Caiaphas* the high priest, where
the scribes and the elders were gathered toge-
58 ther. But Peter followed him afar off, unto
the court of the high priest, and entered in, and
59 sat with the officers, to see the end. Now the
chief priests and the whole council sought false
witness against Jesus, that they might put him
60 to death ; and they found it not, though many
false witnesses came. But afterward came two,
61 and said, This man said, I am able to destroy
the ¹temple of God, and to build it in three
62 days. And the high priest stood up, and said
unto him, Answerest thou nothing ? what is it
63 which these witness against thee ? But Jesus
held his peace. And the high priest said unto
him, I adjure thee by the living God, that thou
tell us whether thou be the Christ, the Son of
64 God. Jesus saith unto him, Thou hast said :
nevertheless I say unto you, Henceforth ye
shall see the Son of man sitting at the right
hand of power, and coming on the clouds of
65 heaven. Then the high priest rent his gar-
ments, saying, He hath spoken blasphemy :
what further need have we of witnesses ?
behold, now ye have heard the blasphemy :
66 what think ye ? They answered and said,
67 He is ²worthy of death. Then did they spit in
his face and buffet him : and some smote him

¹ Or, *sanc-*
tuary : as in
ch. xxiii. 35 ;
xxvii. 5.

² Gr. *liable to.*

¹ Or, with rods ⁶⁸ with the palms of their hands, saying, Prophesy unto us, thou Christ: who is he that struck thee?

Now Peter was sitting without in the court: ⁶⁹ and a maid came unto him, saying, Thou also wast with Jesus the Galilæan. But he denied ⁷⁰ before them all, saying, I know not what thou sayest. And when he was gone out into the ⁷¹ porch, another *maid* saw him, and saith unto them that were there, This man also was with Jesus the Nazarene. And again he denied with ⁷² an oath, I know not the man. And after a ⁷³ little while they that stood by came and said to Peter, Of a truth thou also art *one* of them; for thy speech bewrayeth thee. Then began he to ⁷⁴ curse and to swear, I know not the man. And straightway the cock crew. And Peter remembered the word which Jesus had said, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

Now when morning was come, all the chief ¹ ²⁷ priests and the elders of the people took counsel against Jesus to put him to death: and they ² bound him, and led him away, and delivered him up to Pilate the governor.

Then Judas, which betrayed him, when he ³ saw that he was condemned, repented himself, and brought back the thirty pieces of silver to the chief priests and elders, saying, I have ⁴ sinned in that I betrayed ² innocent blood. But they said, What is that to us? see thou *to it*. And he cast down the pieces of silver into ⁵ the sanctuary, and departed; and he went away and hanged himself. And the chief priests ⁶ took the pieces of silver, and said, It is not lawful to put them into the ³treasury, since it is the price of blood. And they took counsel, ⁷ and bought with them the potter's field, to bury

² Many ancient authorities read *righteous*.

³ Gr. *corbanas*, that is, *sacred treasury*. Compare Mark vii. 11.

8 strangers in. Wherefore that field was called,
9 The field of blood, unto this day. Then was
fulfilled that which was spoken ¹by Jeremiah
the prophet, saying, And ²they took the thirty
pieces of silver, the price of him that was
priced, ³whom *certain* of the children of Israel
¹⁰ did price; and ⁴they gave them for the potter's
field, as the Lord appointed me.
¹¹ Now Jesus stood before the governor: and
the governor asked him, saying, Art thou the
King of the Jews? And Jesus said unto him,
¹² Thou sayest. And when he was accused by the
chief priests and elders, he answered nothing.
¹³ Then saith Pilate unto him, Hearest thou not
how many things they witness against thee?
¹⁴ And he gave him no answer, not even to one
word: insomuch that the governor marvelled
¹⁵ greatly. Now at ⁵the feast the governor was ⁵Or, *a feast*
wont to release unto the multitude one pri-
¹⁶ soner, whom they would. And they had then
¹⁷ a notable prisoner, called Barabbas. When
therefore they were gathered together, Pilate
said unto them, Whom will ye that I release
unto you? Barabbas, or Jesus which is called
¹⁸ Christ? For he knew that for envy they had
¹⁹ delivered him up. And while he was sitting
on the judgement-seat, his wife sent unto him,
saying, Have thou nothing to do with that
righteous man: for I have suffered many things
²⁰ this day in a dream because of him. Now the
chief priests and the elders persuaded the mul-
titudes that they should ask for Barabbas, and
²¹ destroy Jesus. But the governor answered and
said unto them, Whether of the twain will ye
that I release unto you? And they said, Barab-
²² bas. Pilate saith unto them, What then shall
I do unto Jesus which is called Christ? They
²³ all say, Let him be crucified. And he said,

¹ Or, *through*

² Or, *I took*

³ Or, *whom
they priced
on the part
of the sons
of Israel*

⁴ Some ancient
authorities
read *I gave*.

Why, what evil hath he done? But they cried out exceedingly, saying, Let him be crucified. So when Pilate saw that he prevailed nothing,²⁴ but rather that a tumult was arising, he took water, and washed his hands before the multitude, saying, I am innocent¹ of the blood of this righteous man: see ye to it.²⁵ And all the people answered and said, His blood be on us, and on our children. Then released he unto them Barabbas: but Jesus he scourged and delivered to be crucified.

¹ Some ancient authorities read of this blood: see ye &c.

² Gr. *Prætorium.*
See Mark xv.

16.

³ Or, *cohort*

⁴ Some ancient authorities read clothed.

Then the soldiers of the governor took Jesus²⁷ into the² palace, and gathered unto him the whole³ band. And they⁴ stripped him, and put²⁸ on him a scarlet robe. And they plaited a²⁹ crown of thorns and put it upon his head, and a reed in his right hand; and they kneeled down before him, and mocked him, saying, Hail, King of the Jews! And they spat upon³⁰ him, and took the reed and smote him on the head. And when they had mocked him, they³¹ took off from him the robe, and put on him his garments, and led him away to crucify him.

And as they came out, they found a man of³² Cyrene, Simon by name: him they⁵ compelled to go with them, that he might bear his cross. And when they were come unto a place called³³ Golgotha, that is to say, The place of a skull, they gave him wine to drink mingled with gall:³⁴ and when he had tasted it, he would not drink. And when they had crucified him, they parted³⁵ his garments among them, casting lots: and³⁶ they sat and watched him there. And they set³⁷ up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. Then are³⁸ there crucified with him two robbers, one on the right hand, and one on the left. And they³⁹ that passed by railed on him, wagging their heads,

40 and saying, Thou that destroyest the ¹temple,
 and buildest it in three days, save thyself:
 if thou art the Son of God, come down from
 41 the cross. In like manner also the chief priests
 mocking *him*, with the scribes and elders, said,
 42 He saved others; ²himself he cannot save.
 He is the King of Israel; let him now come
 down from the cross, and we will believe on
 43 him. He trusteth on God; let him deliver him
 now, if he desireth him: for he said, I am the
 44 Son of God. And the robbers also that were
 crucified with him cast upon him the same
 reproach.

45 Now from the sixth hour there was darkness
 46 over all the ³land until the ninth hour. And ³Or. *earth*
 about the ninth hour Jesus cried with a loud
 voice, saying, Eli, Eli, lama sabachthani? that
 is, My God, my God, ⁴why hast thou forsaken
 47 me? And some of them that stood there, when
 they heard it, said, This man calleth Elijah.
 48 And straightway one of them ran, and took a
 sponge, and filled it with vinegar, and put it on
 49 a reed, and gave him to drink. And the rest
 said, Let be; let us see whether Elijah cometh
 50 to save him.⁵ And Jesus cried again with a
 51 loud voice, and yielded up his spirit. And
 behold, the veil of the ¹temple was rent in twain
 from the top to the bottom; and the earth did
 52 quake; and the rocks were rent; and the tombs
 were opened; and many bodies of the saints
 53 that had fallen asleep were raised; and coming
 forth out of the tombs after his resurrection they
 entered into the holy city and appeared unto
 54 many. Now the centurion, and they that were
 with him watching Jesus, when they saw the
 earthquake, and the things that were done,
 feared exceedingly, saying, Truly this was ⁶Or, *a son of*
 55 Son of God. And many women were there ⁶Or, *God*

¹Or, *sanctuary*² Or, *can he
not save him-
self?*⁴Or, *why didst
thou forsake
me?*⁵Many ancient
authorities add
*And another
took a spear
and pierced his
side, and there
came out water
and blood.*
See John xix.

34.

⁶Or, *a son of
God*

beholding from afar, which had followed Jesus from Galilee, ministering unto him: among 56 whom was Mary Magdalene, and Mary the mother of James and Joses, and the mother of the sons of Zebedee.

And when even was come, there came a 57 rich man from Arimathæa, named Joseph, who also himself was Jesus' disciple: this man 58 went to Pilate, and asked for the body of Jesus. Then Pilate commanded it to be given up. And Joseph took the body, and wrapped it 59 in a clean linen cloth, and laid it in his own 60 new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the tomb, and departed. And Mary Magdalene 61 was there, and the other Mary, sitting over against the sepulchre.

Now on the morrow, which is *the day* after 62 the Preparation, the chief priests and the Pharisees were gathered together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I rise again. Command therefore that the sepulchre 64 be made sure until the third day, lest haply his disciples come and steal him away, and say unto the people, He is risen from the dead: and the last error will be worse than the first. Pilate said unto them, ¹Ye have a guard: go 65 your way, ²make it *as* sure as ye can. So they 66 went, and made the sepulchre sure, sealing the stone, the guard being with them.

Now late on the sabbath day, as it began to ¹ 28 dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre. And behold, there was a great ² earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it. His appear- 3

¹ Or, Take a guard

² Gr. make it sure, as ye know.

ance was as lightning, and his raiment white
4 as snow: and for fear of him the watchers
5 did quake, and became as dead men. And
the angel answered and said unto the women,
Fear not ye: for I know that ye seek Jesus,
6 which hath been crucified. He is not here; for
he is risen, even as he said. Come, see the
7 place ¹where the Lord lay. And go quickly,
and tell his disciples, He is risen from the
dead; and lo, he goeth before you into Galilee;
there shall ye see him: lo, I have told
8 you. And they departed quickly from the
tomb with fear and great joy, and ran to bring
9 his disciples word. And behold, Jesus met
them, saying, All hail. And they came and
took hold of his feet, and worshipped him.
10 Then saith Jesus unto them, Fear not: go tell
my brethren that they depart into Galilee, and
there shall they see me.

11 Now while they were going, behold, some of
the guard came into the city, and told unto the
chief priests all the things that were come to
12 pass. And when they were assembled with
the elders, and had taken counsel, they gave
13 large money unto the soldiers, saying, Say ye,
His disciples came by night, and stole him
14 away while we slept. And if this ²come to the
governor's ears, we will persuade him, and
15 rid you of care. So they took the money,
and did as they were taught: and this saying
was spread abroad among the Jews, *and continueth until this day.*

16 But the eleven disciples went into Galilee,
unto the mountain where Jesus had appointed
17 them. And when they saw him, they wor-
18 shipped him: but some doubted. And Jesus
came to them and spake unto them, saying, All
authority hath been given unto me in heaven

¹ Many ancient authorities read where he lay.

² Or, come to a hearing before the governor

and on earth. Go ye therefore, and make dis- 19
ciples of all the nations, baptizing them into
the name of the Father and of the Son and
of the Holy Ghost: teaching them to observe 20
all things whatsoever I commanded you: and
lo, I am with you ¹alway, even unto ²the end
of the world.

¹ Gr. *all the days.*

² Or, *the consummation of the age*

THE GOSPEL

ACCORDING TO

S. M A R K.

1 i THE beginning of the gospel of Jesus Christ,
1 the Son of God.

¹ Some ancient authorities omit *the Son of God.*

2 Even as it is written ²in Isaiah the prophet,
Behold, I send my messenger before thy
face,

² Some ancient authorities read *in the prophets.*

3 Who shall prepare thy way;
The voice of one crying in the wilderness,
Make ye ready the way of the Lord,
Make his paths straight;

4 John came, who baptized in the wilderness
and preached the baptism of repentance unto
5 remission of sins. And there went out unto
him all the country of Judæa, and all they of
Jerusalem; and they were baptized of him in
6 the river Jordan, confessing their sins. And
John was clothed with camel's hair, and had a
leathern girdle about his loins, and did eat
7 locusts and wild honey. And he preached,
saying, There cometh after me he that is
mightier than I, the latchet of whose shoes I
am not ³worthy to stoop down and unloose.

³ Gr. *sufficient.*

8 I baptized you ⁴with water; but he shall baptize you ⁴with the ⁵Holy Ghost.

⁴ Or, *in*

⁵ Or, *Holy Spirit:* and so throughout this book.

9 And it came to pass in those days, that Jesus
came from Nazareth of Galilee, and was bap-
10 tized of John ⁶in the Jordan. And straight-
way coming up out of the water, he saw the
heavens rent asunder, and the Spirit as a dove
11 descending upon him: and a voice came out of
the heavens, Thou art my beloved Son, in thee
I am well pleased.

⁶ Gr. *into.*

And straightway the Spirit driveth him forth ¹²
into the wilderness. And he was in the wilder- ¹³
ness forty days tempted of Satan ; and he was
with the wild beasts ; and the angels minis-
tered unto him.

Now after that John was delivered up, Jesus ¹⁴
came into Galilee, preaching the gospel of God,
and saying, The time is fulfilled, and the king- ¹⁵
dom of God is at hand : repent ye, and believe
in the gospel.

And passing along by the sea of Galilee, he ¹⁶
saw Simon and Andrew the brother of Simon
casting a net in the sea : for they were fishers.
And Jesus said unto them, Come ye after me, ¹⁷
and I will make you to become fishers of men.
And straightway they left the nets, and followed ¹⁸
him. And going on a little further, he saw ¹⁹
James the *son* of Zebedee, and John his bro-
ther, who also were in the boat mending the
nets. And straightway he called them : and ²⁰
they left their father Zebedee in the boat with
the hired servants, and went after him.

And they go into Capernaum ; and straight- ²¹
way on the sabbath day he entered into the
synagogue and taught. And they were as- ²²
tonished at his teaching : for he taught them
as having authority, and not as the scribes.
And straightway there was in their synagogue ²³
a man with an unclean spirit ; and he cried
out, saying, What have we to do with thee, ²⁴
thou Jesus of Nazareth ? art thou come to de-
stroy us ? I know thee who thou art, the Holy
One of God. And Jesus rebuked ¹him, saying, ²⁵
Hold thy peace, and come out of him. And ²⁶
the unclean spirit, ²tearing him and crying with
a loud voice, came out of him. And they ²⁷
were all amazed, insomuch that they questioned
among themselves, saying, What is this ? a new

¹ Or, *it*

² Or, *con-
vulsing*

teaching! with authority he commandeth even
28 the unclean spirits, and they obey him. And the report of him went out straightway everywhere into all the region of Galilee round about.

29 And straightway,¹ when they were come out of the synagogue, they came into the house of Simon and Andrew, with James and John.
30 Now Simon's wife's mother lay sick of a fever;
31 and straightway they tell him of her: and he came and took her by the hand, and raised her up; and the fever left her, and she ministered unto them.

32 And at even, when the sun did set, they brought unto him all that were sick, and them
33 that were ²possessed with devils. And all the
34 city was gathered together at the door. And he healed many that were sick with divers diseases, and cast out many ³devils; and he suffered not the ³devils to speak, because they knew him ⁴.

35 And in the morning, a great while before day, he rose up and went out, and departed
36 into a desert place, and there prayed. And Simon and they that were with him followed
37 after him; and they found him, and say unto
38 him, All are seeking thee. And he saith unto them, Let us go elsewhere into the next towns, that I may preach there also; for to this end
39 came I forth. And he went into their synagogues throughout all Galilee, preaching and casting out ³devils.

40 And there cometh to him a leper, beseeching him, ⁵and kneeling down to him, and saying unto him, If thou wilt, thou canst make
41 me clean. And being moved with compassion, he stretched forth his hand, and touched him, and saith unto him, I will; be thou made

¹ Some ancient authorities read when he was come out of the synagogue, he came &c.

² Or, *demoniacs*

³ Gr. *demons*.

⁴ Many ancient authorities add to be Christ. See Luke iv.

41.

⁵ Some ancient authorities omit and kneeling down to him,

clean. And straightway the leprosy departed ⁴² from him, and he was made clean. And he ⁴³ strictly charged him, and straightway sent him out, and saith unto him, See thou say no- ⁴⁴ thing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing the things which Moses commanded, for a testimony unto them. But he went out, and began ⁴⁵ to publish it much, and to spread abroad the ² matter, insomuch that ³Jesus could no more openly enter into ⁴a city, but was without in desert places: and they came to him from every quarter.

² Gr. word.

³ Gr. he.

⁴ Or, the city

⁵ Or, at home

⁶ Many ancient authorities read bring him unto him.

⁷ Gr. Child.

⁸ Or, authority

And when he entered again into Caper- ¹naum after some days, it was noised that he was ⁵in the house. And many were gathered ² together, so that there was no longer room *for them*, no, not even about the door: and he spake the word unto them. And they come, ³ bringing unto him a man sick of the palsy, borne of four. And when they could not ⁶come ⁴ nigh unto him for the crowd, they uncovered the roof where he was: and when they had broken it up, they let down the bed whereon the sick of the palsy lay. And Jesus seeing ⁵ their faith saith unto the sick of the palsy, ⁷Son, thy sins are forgiven. But there were ⁶ certain of the scribes sitting there, and reasoning in their hearts, Why doth this man thus ⁷ speak? he blasphemeth: who can forgive sins but one, *even* God? And straightway Jesus, ⁸ perceiving in his spirit that they so reasoned within themselves, saith unto them, Why reason ye these things in your hearts? Whether ⁹ is easier, to say to the sick of the palsy, Thy sins are forgiven; or to say, Arise, and take up thy bed, and walk? But that ye may know ¹⁰ that the Son of man hath ⁸power on earth to

forgive sins (he saith to the sick of the palsy),
 11 I say unto thee, Arise, take up thy bed, and go
 12 unto thy house. And he arose, and straight-
 way took up the bed, and went forth before
 them all; insomuch that they were all amazed,
 and glorified God, saying, We never saw it on
 this fashion.

13 And he went forth again by the sea side;
 and all the multitude resorted unto him, and he
 14 taught them. And as he passed by, he saw
 Levi the *son* of Alphæus sitting at the place of
 toll, and he saith unto him, Follow me. And
 15 he arose and followed him. And it came to pass,
 that he was sitting at meat in his house, and
 many¹ publicans and sinners sat down with Jesus
 and his disciples: for there were many, and they
 16 followed him. And the scribes² of the Phari-
 sees, when they saw that he was eating with
 the sinners and publicans, said unto his dis-
 ciples, ³He eateth⁴ and drinketh with publi-
 17 cans and sinners. And when Jesus heard
 it, he saith unto them, They that are⁵ whole
 have no need of a physician, but they that are
 sick: I came not to call the righteous, but
 sinners.

18 And John's disciples and the Pharisees were
 fasting: and they come and say unto him,
 Why do John's disciples and the disciples of the
 19 Pharisees fast, but thy disciples fast not? And
 Jesus said unto them, Can the sons of the
 bride-chamber fast, while the bridegroom is with
 them? as long as they have the bridegroom
 20 with them, they cannot fast. But the days will
 come, when the bridegroom shall be taken away
 from them, and then will they fast in that day.
 21 No man seweth a piece of undressed cloth on
 an old garment: else that which should fill it
 up taketh from it, the new from the old, and a

¹ See marginal note on Matt. v. 46.

² Some ancient authorities read *and the Pharisees*.

³ Or, How is it that he eateth... sinners?

⁴ Some ancient authorities omit *and drinketh*.

⁵ Gr. *strong*.

¹ That is, skins used as bottles.

worse rent is made. And no man putteth new ²² wine into old ¹wine-skins: else the wine will burst the skins, and the wine perisheth, and the skins: but *they put* new wine into fresh wine-skins.

² Gr. began to make their way plucking.

And it came to pass, that he was going on ²³ the sabbath day through the cornfields; and his disciples ²began, as they went, to pluck the ears of corn. And the Pharisees said unto him, ²⁴ Behold, why do they on the sabbath day that which is not lawful? And he said unto them, ²⁵ Did ye never read what David did, when he had need, and was an hungred, he, and they that were with him? How he entered into ²⁶ the house of God ³when Abiathar was high priest, and did eat the shewbread, which it is not lawful to eat save for the priests, and gave also to them that were with him? And ²⁷ he said unto them, The sabbath was made for man, and not man for the sabbath: so that the ²⁸ Son of man is lord even of the sabbath.

² Some ancient authorities read in the days of Abiathar the high priest.

And he entered again into the synagogue; ¹ 3 and there was a man there which had his hand withered. And they watched him, whether he ² would heal him on the sabbath day; that they might accuse him. And he saith unto the man ³ that had his hand withered, ⁴Stand forth. And ⁴ he saith unto them, Is it lawful on the sabbath day to do good, or to do harm? to save a life, or to kill? But they held their peace. And ⁵ when he had looked round about on them with anger, being grieved at the hardening of their heart, he saith unto the man, Stretch forth thy hand. And he stretched it forth: and his hand was restored. And the Pharisees went out, and ⁶ straightway with the Herodians took counsel against him, how they might destroy him.

⁴ Gr. Arise into the midst.

And Jesus with his disciples withdrew to the ⁷

sea : and a great multitude from Galilee followed : and from Judæa, and from Jerusalem, and from Idumæa, and beyond Jordan, and about Tyre and Sidon, a great multitude, hearing ¹what great things he did, came unto him.

9 And he spake to his disciples, that a little boat should wait on him because of the crowd, lest ^{1 Or, all the things that he did}
10 they should throng him : for he had healed many; insomuch that as many as had ²plagues ³pressed upon him that they might touch him.

11 And the unclean spirits, whensoever they beheld him, fell down before him, and cried, 12 saying, Thou art the Son of God. And he charged them much that they should not make him known.

13 And he goeth up into the mountain, and calleth unto him whom he himself would : and 14 they went unto him. And he appointed twelve, ⁴ that they might be with him, and that he 15 might send them forth to preach, and to have 16 authority to cast out ⁵devils : ⁶and Simon he 17 surnamed Peter; and James the son of Zebedee, and John the brother of James; and them he surnamed Boanerges, which is, Sons of thunder : and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphæus, and Thaddæus, and Simon 19 the ⁷Cananæan, and Judas Iscariot, which also betrayed him.

20 And he cometh ⁸into a house. And the multitude cometh together again, so that they 21 could not so much as eat bread. And when his friends heard it, they went out to lay hold on him : for they said, He is beside himself.

22 And the scribes which came down from Jerusalem said, He hath Beelzebub, and, ⁹By the prince of the ⁵devils casteth he out the ⁵devils.

23 And he called them unto him, and said unto

¹ Or, all the things that he did

² Gr. scourges.

³ Gr. fell.

⁴ Some ancient authorities add whom also he named apostles. See Luke vi. 13.

⁵ Gr. demons.

⁶ Some ancient authorities insert and he appointed twelve..

⁷ Or, Zealot. See Luke vi. 15; Acts i. 13.

⁸ Or, home

⁹ Or, In

them in parables, How can Satan cast out Satan? And if a kingdom be divided against itself, that kingdom cannot stand. And if a house be divided against itself, that house will not be able to stand. And if Satan hath risen up against himself, and is divided, he cannot stand, but hath an end. But no one can enter into the house of the strong *man*, and spoil his goods, except he first bind the strong *man*; and then he will spoil his house. Verily I say unto you, All their sins shall be forgiven unto the sons of men, and their blasphemies wherewith soever they shall blaspheme: but whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin: because they said, He hath an unclean spirit.

And there come his mother and his brethren; and, standing without, they sent unto him, calling him. And a multitude was sitting about him; and they say unto him, Behold, thy mother and thy brethren without seek for thee. And he answereth them, and saith, Who is my mother and my brethren? And looking round on them which sat round about him, he saith, Behold, my mother and my brethren! For whosoever shall do the will of God, the same is my brother, and sister, and mother.

And again he began to teach by the sea side. And there is gathered unto him a very great multitude, so that he entered into a boat, and sat in the sea; and all the multitude were by the sea on the land. And he taught them many things in parables, and said unto them in his teaching, Hearken: Behold, the sower went forth to sow: and it came to pass, as he sowed, some seed fell by the way side, and the birds came and devoured it. And other

fell on the rocky *ground*, where it had not much earth; and straightway it sprang up, because it
6 had no deepness of earth: and when the sun
was risen, it was scorched; and because it had
7 no root, it withered away. And other fell among
the thorns, and the thorns grew up, and choked
8 it, and it yielded no fruit. And others fell into
the good ground, and yielded fruit, growing up
and increasing; and brought forth, thirtyfold,
9 and sixtyfold, and a hundredfold. And he said,
Who hath ears to hear, let him hear.

10 And when he was alone, they that were
about him with the twelve asked of him the
11 parables. And he said unto them, Unto you
is given the mystery of the kingdom of God:
but unto them that are without, all things are
12 done in parables: that seeing they may see, and
not perceive; and hearing they may hear, and
not understand; lest haply they should turn
13 again, and it should be forgiven them. And he
saith unto them, Know ye not this parable?
14 and how shall ye know all the parables? The
15 sower soweth the word. And these are they
by the way side, where the word is sown; and
when they have heard, straightway cometh
Satan, and taketh away the word which hath
16 been sown in them. And these in like manner
are they that are sown upon the rocky *places*,
who, when they have heard the word, straight-
17 way receive it with joy; and they have no
root in themselves, but endure for a while;
then, when tribulation or persecution ariseth
because of the word, straightway they stumble.
18 And others are they that are sown among the
thorns; these are they that have heard the
19 word, and the cares of the ¹ world, and the de-
ceitfulness of riches, and the lusts of other
things entering in, choke the word, and it be-

¹ Or, *age*

cometh unfruitful. And those are they that ²⁰ were sown upon the good ground; such as hear the word, and accept it, and bear fruit, thirty-fold, and sixtyfold, and a hundredfold.

And he said unto them, Is the lamp brought ²¹ to be put under the bushel, or under the bed, *and* not to be put on the stand? For there is ²² nothing hid, save that it should be manifested; neither was *anything* made secret, but that it should come to light. If any man hath ears ²³ to hear, let him hear. And he said unto them, ²⁴ Take heed what ye hear: with what measure ye mete it shall be measured unto you: and more shall be given unto you. For he that ²⁵ hath, to him shall be given: and he that hath not, from him shall be taken away even that which he hath.

And he said, So is the kingdom of God, as ²⁶ if a man should cast seed upon the earth; and ²⁷ should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how. The earth ¹beareth fruit of herself; ²⁸ first the blade, then the ear, then the full corn in the ear. But when the fruit ² is ripe, ²⁹ straightway he ³putteth forth the sickle, because the harvest is come.

And he said, How shall we liken the king- ³⁰ dom of God? or in what parable shall we set it forth? ⁴It is like a grain of mustard seed, ³¹ which, when it is sown upon the earth, though it be less than all the seeds that are upon the earth, yet when it is sown, growtheth up, and be- ³² cometh greater than all the herbs, and putteth out great branches; so that the birds of the heaven can lodge under the shadow thereof.

And with many such parables spake he the ³³ word unto them, as they were able to hear it: and without a parable spake he not unto them: ³⁴

¹ Or, yieldeth

² Or, alloweth

³ Or, sendeth forth

⁴ Gr. *As unto.*

but privately to his own disciples he expounded all things.

35 And on that day, when even was come, he saith unto them, Let us go over unto the other side. 36 And leaving the multitude, they take him with them, even as he was, in the boat. 37 And other boats were with him. And there ariseth a great storm of wind, and the waves beat into the boat, insomuch that the boat was 38 now filling. And he himself was in the stern, asleep on the cushion: and they awake him, and say unto him, ¹Master, carest thou not that we perish? And he awoke, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great 40 calm. And he said unto them, Why are ye 41 fearful? have ye not yet faith? And they feared exceedingly, and said one to another, Who then is this, that even the wind and the sea obey him?

5 1 And they came to the other side of the sea, 2 into the country of the Gerasenes. And when he was come out of the boat, straightway there met him out of the tombs a man with an 3 unclean spirit, who had his dwelling in the tombs: and no man could any more bind him, 4 no, not with a chain; because that he had been often bound with fetters and chains, and the chains had been rent asunder by him, and the fetters broken in pieces: and no man had 5 strength to tame him. And always, night and day, in the tombs and in the mountains, he was crying out, and cutting himself with stones. 6 And when he saw Jesus from afar, he ran and 7 worshipped him; and crying out with a loud voice, he saith, What have I to do with thee, Jesus, thou Son of the Most High God? I 8 adjure thee by God, torment me not. For he

¹ Or, Teacher

said unto him, Come forth, thou unclean spirit, out of the man. And he asked him, What is thy name? And he saith unto him, My name is Legion; for we are many. And he besought him much that he would not send them away out of the country. Now there was there on the mountain side a great herd of swine feeding. And they besought him, saying, Send us into the swine, that we may enter into them. And he gave them leave. And the unclean spirits came out, and entered into the swine: and the herd rushed down the steep into the sea, *in number* about two thousand; and they were choked in the sea. And they that fed them fled, and told it in the city, and in the country. And they came to see what it was that had come to pass. And they come to Jesus, and behold ¹him that was possessed with devils sitting, clothed and in his right mind, *even* him that had the legion: and they were afraid. And they that saw it declared unto them how it befell ¹him that was possessed with devils, and concerning the swine. And they began to beseech him to depart from their borders. And as he was entering into the boat, he that had been possessed with ²devils besought him that he might be with him. And he suffered him not, but saith unto him, Go to thy house unto thy friends, and tell them how great things the Lord hath done for thee, and *how* he had mercy on thee. And he went his way, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel.

And when Jesus had crossed over again in the boat unto the other side, a great multitude was gathered unto him: and he was by the sea. And there cometh one of the rulers of the synagogue,

¹ Or, *the demoniac*

² Gr. *demons*.

Jaïrus by name; and seeing him, he falleth at
 23 his feet, and beseecheth him much, saying, My
 little daughter is at the point of death: *I pray thee*, that thou come and lay thy hands on her,
 24 that she may be ¹made whole, and live. And ¹Or, *saved*
 he went with him; and a great multitude fol-
 lowed him, and they thronged him.
 25 . And a woman, which had an issue of blood
 26 twelve years, and had suffered many things of
 many physicians, and had spent all that she
 had, and was nothing bettered, but rather grew
 27 worse, having heard the things concerning
 Jesus, came in the crowd behind, and touched
 28 his garment. For she said, If I touch but
 29 his garments, I shall be ¹made whole. And
 straightway the fountain of her blood was
 dried up; and she felt in her body that she
 30 was healed of her ²plague. And straightway ²Gr. *scourge*.
 Jesus, perceiving in himself that the power
 proceeding from him had gone forth, turned
 him about in the crowd, and said, Who touched
 31 my garments? And his disciples said unto him,
 Thou seest the multitude thronging thee, and
 32 sayest thou, Who touched me? And he looked
 round about to see her that had done this
 33 thing. But the woman fearing and trembling,
 knowing what had been done to her, came and
 fell down before him, and told him all the
 34 truth. And he said unto her, Daughter, thy
 faith hath ³made thee whole; go in peace, and ³Or, *saved thee*
 be whole of thy ²plague.
 35 While he yet spake, they come from the
 ruler of the synagogue's *house*, saying, Thy
 daughter is dead: why troublest thou the
 36 ⁴Master any further? But Jesus, ⁵not heeding
 the word spoken, saith unto the ruler of the
 37 synagogue, Fear not, only believe. And he
 suffered no man to follow with him, save

⁴ Or, *Teacher*⁵ Or, *overhear-
ing*

Peter, and James, and John the brother of James. And they come to the house of the ruler of the synagogue; and he beholdeth a tumult, and *many* weeping and wailing greatly. And when he was entered in, he saith unto them, Why make ye a tumult, and weep? the child is not dead, but sleepeth. And they laughed him to scorn. But he, having put them all forth, taketh the father of the child and her mother and them that were with him, and goeth in where the child was. And taking the child by the hand, he saith unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, Arise. And straightway the damsels rose up, and walked; for she was twelve years old. And they were amazed straightway with a great amazement. And he charged them much that no man should know this: and he commanded that *something* should be given her to eat.

And he went out from thence; and he cometh into his own country; and his disciples follow him. And when the sabbath was come, he began to teach in the synagogue: and many hearing him were astonished, saying, Whence hath this man these things? and, What is the wisdom that is given unto this man, and what mean such mighty works wrought by his hands? Is not this the carpenter, the son of Mary, and brother of James, and Joses, and Judas, and Simon? and are not his sisters here with us? And they were offended in him. And Jesus said unto them, A prophet is not without honour, save in his own country, and among his own kin, and in his own house. And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them. And he marvelled because of their unbelief.

¹ Some ancient authorities insert *the*.

² Gr. *powers*.

³ Gr. *caused to stumble*.

⁴ Gr. *power*.

And he went round about the villages teaching.

7 And he called unto him the twelve, and began to send them forth by two and two; and he gave them authority over the unclean spirits; and he charged them that they should take nothing for *their* journey, save a staff only; no bread, no wallet, no ¹money in their ²purse; 8 but *to go* shod with sandals: and, said he, put 9 not on two coats. And he said unto them, Wheresoever ye enter into a house, there abide 10 till ye depart thence. And whatsoever place shall not receive you, and they hear you not, as ye go forth thence, shake off the dust that is under your feet for a testimony unto them. 11 12 And they went out, and preached that *men* should repent. And they cast out many 13 ³devils, and anointed with oil many that were sick, and healed them.

14 And king Herod heard *thereof*; for his name had become known: and ⁴he said, John ⁵the Baptist is risen from the dead, and therefore do 15 these powers work in him. But others said, It is Elijah. And others said, *It is* a prophet, 16 even as one of the prophets. But Herod, when he heard *thereof*, said, John, whom I beheaded, 17 he is risen. For Herod himself had sent forth and laid hold upon John, and bound him in prison for the sake of Herodias, his brother 18 Philip's wife: for he had married her. For John said unto Herod, It is not lawful for thee 19 to have thy brother's wife. And Herodias set herself against him, and desired to kill him; 20 and she could not; for Herod feared John, knowing that he was a righteous man and a holy, and kept him safe. And when he heard him, he ⁶was much perplexed; and he heard him 21 gladly. And when a convenient day was come,

¹ Gr. brass.
² Gr. girdle.

³ Gr. demons.

⁴ Some ancient authorities read *they*.

⁵ Gr. *the Bap-*

tizer.

⁶ Many ancient authorities read *did many things.*

¹ Or, *military tribunes*
Gr. *chiliarchs*.

² Some ancient authorities read *his daughter Herodias*.

³ Or, *it*

⁴ Gr. *the Baptizer*.

that Herod on his birthday made a supper to his lords, and the ¹high captains, and the chief men of Galilee; and when ²the daughter of Herodias herself came in and danced, ³she pleased Herod and them that sat at meat with him; and the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee. And he sware unto her, Whatsoever thou shalt ²³ask of me, I will give it thee, unto the half of my kingdom. And she went out, and said ²⁴unto her mother, What shall I ask? And she said, The head of John ⁴the Baptist. And she ²⁵came in straightway with haste unto the king, and asked, saying, I will that thou forthwith give me in a charger the head of John ⁴the Baptist. And the king was exceeding sorry; ²⁶but for the sake of his oaths, and of them that sat at meat, he would not reject her. And straightway the king sent forth a soldier ²⁷of his guard, and commanded to bring his head: and he went and beheaded him in the prison, and brought his head in a charger, and ²⁸gave it to the damsel; and the damsel gave it to her mother. And when his disciples heard ²⁹thereof, they came and took up his corpse, and laid it in a tomb.

And the apostles gather themselves together ³⁰unto Jesus; and they told him all things, whatsoever they had done, and whatsoever they had taught. And he saith unto them, Come ³¹ye yourselves apart into a desert place, and rest a while. For there were many coming and going, and they had no leisure so much as to eat. And they went away in the boat to a ³²desert place apart. And *the people* saw them ³³going, and many knew *them*, and they ran there together ⁵on foot from all the cities, and outwent them. And he came forth and saw a ³⁴

⁵ Or, *by land*

great multitude, and he had compassion on them, because they were as sheep not having a shepherd: and he began to teach them many things. And when the day was now far spent, his disciples came unto him, and said, The place is desert, and the day is now far spent: send them away, that they may go into the country and villages round about, and buy themselves somewhat to eat. But he answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred ¹pennyworth of bread, and give them to eat? And he saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes. And he commanded them that all should ²sit down by companies upon the green grass. And they sat down in ranks, by hundreds, and by fifties. And he took the five loaves and the two fishes, and looking up to heaven, he blessed, and brake the loaves; and he gave to the disciples to set before them; and the two fishes divided he among them all. And they did all eat, and were filled. And they took up broken pieces, twelve basketfuls, and also of the fishes. And they that ate the loaves were five thousand men.

And straightway he constrained his disciples to enter into the boat, and to go before *him* unto the other side to Bethsaida, while he himself sendeth the multitude away. And after he had taken leave of them, he departed into the mountain to pray. And when even was come, the boat was in the midst of the sea, and he alone on the land. And seeing them distressed in rowing, for the wind was contrary unto them, about the fourth watch of the night he cometh unto them, walking on the sea; and

¹ See marginal note on Matt. xviii. 28.

² Gr. *recline*.

he would have passed by them: but they, 49 when they saw him walking on the sea, supposed that it was an apparition, and cried out: for they all saw him, and were troubled. But he straightway spake with them, and saith unto them, Be of good cheer: it is I; be not afraid. And he went up unto them 51 into the boat; and the wind ceased: and they were sore amazed in themselves; for they 52 understood not concerning the loaves, but their heart was hardened.

¹ Or, crossed over to the land, they came unto Gennesaret

And when they had ¹crossed over, they came 53 to the land unto Gennesaret, and moored to the shore. And when they were come out of 54 the boat, straightway *the people* knew him, and ran round about that whole region, and 55 began to carry about on their beds those that were sick, where they heard he was. And 56 wheresoever he entered, into villages, or into cities, or into the country, they laid the sick in the marketplaces, and besought him that they might touch if it were but the border of his garment: and as many as touched ²him were made whole.

² Or, it

And there are gathered together unto him the 1 7 Pharisees, and certain of the scribes, which had come from Jerusalem, and had seen that ² some of his disciples ate their bread with ³defiled, that is, unwashen, hands. For the 3 Pharisees, and all the Jews, except they wash their hands ⁴diligently, eat not, holding the tradition of the elders: and *when they come* 4 from the marketplace, except they ⁵wash themselves, they eat not: and many other things there be, which they have received to hold, ⁶washings of cups, and pots, and brasen vessels⁷. And the Pharisees and the scribes 5 ask him, Why walk not thy disciples according

³ Or, common

⁴ Or, up to the elbow

Gr. with the fist.

⁵ Gr. baptize. Some ancient authorities read *sprinkle themselves*.

⁶ Gr. baptizings.

⁷ Many ancient authorities add and couches.

to the tradition of the elders, but eat their
6 bread with ¹defiled hands? And he said unto them, Well did Isaiah prophesy of you hypocrites, as it is written,

This people honoureth me with their lips,
But their heart is far from me.

7 But in vain do they worship me,
Teaching *as their* doctrines the precepts of men.

8 Ye leave the commandment of God, and hold
9 fast the tradition of men. And he said unto them, Full well do ye reject the commandment
10 of God, that ye may keep your tradition. For Moses said, Honour thy father and thy mother; and, He that speaketh evil of father or mother,
11 let him ²die the death: but ye say, If a man shall say to his father or his mother, That wherewith thou mightest have been profited by me is Corban, that is to say, Given *to God*;
12 ye no longer suffer him to do aught for his father or his mother; making void the word of God by your tradition, which ye have delivered: and many such like things ye do.
14 And he called to him the multitude again, and said unto them, Hear me all of you, and under-
15 stand: there is nothing from without the man, that going into him can defile him: but the things which proceed out of the man are those
17 that defile the man.³ And when he was entered into the house from the multitude, his
18 disciples asked of him the parable. And he saith unto them, Are ye so without understand-
ing also? Perceive ye not, that whatsoever from without goeth into the man, *it* cannot
19 defile him; because it goeth not into his heart, but into his belly, and goeth out into the draught? *This he said*, making all meats clean.
20 And he said, That which proceedeth out of the

³ Many ancient authorities insert ver. 16
If any man hath ears to hear, let him hear.

¹ Gr. thoughts
that are evil.

man, that defileth the man. For from within, ²¹ out of the heart of men, ¹evil thoughts proceed, fornications, thefts, murders, adulteries, covetings, wickednesses, deceit, lasciviousness, ²² an evil eye, railing, pride, foolishness: all ²³ these evil things proceed from within, and defile the man.

² Some ancient
authorities
omit and
Sidon.

³ Or, Gentile

⁴ Gr. demon.

⁵ Or, loaf

And from thence he arose, and went away ²⁴ into the borders of Tyre ²and Sidon. And he entered into a house, and would have no man know it: and he could not be hid. But ²⁵ straightway a woman, whose little daughter had an unclean spirit, having heard of him, came and fell down at his feet. Now the woman ²⁶ was a ³Greek, a Syrophœnician by race. And she besought him that he would cast forth the ⁴devil out of her daughter. And he said unto ²⁷ her, Let the children first be filled: for it is not meet to take the children's ⁵bread and cast it to the dogs. But she answered and ²⁸ saith unto him, Yea, Lord: even the dogs under the table eat of the children's crumbs. And he said unto her, For this saying go thy ²⁹ way; the ⁴devil is gone out of thy daughter. And she went away unto her house, and found ³⁰ the child laid upon the bed, and the ⁴devil gone out.

And again he went out from the borders of ³¹ Tyre, and came through Sidon unto the sea of Galilee, through the midst of the borders of Decapolis. And they bring unto him one that ³² was deaf, and had an impediment in his speech; and they beseech him to lay his hand upon him. And he took him aside from the multitude pri- ³³vately, and put his fingers into his ears, and he spat, and touched his tongue; and looking up ³⁴ to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened. And his ears were ³⁵

opened, and the bond of his tongue was loosed,
36 and he spake plain. And he charged them that
they should tell no man: but the more he
charged them, so much the more a great deal
37 they published it. And they were beyond mea-
sure astonished, saying, He hath done all things
well: he maketh even the deaf to hear, and
the dumb to speak.

8 1 In those days, when there was again a
great multitude, and they had nothing to eat,
he called unto him his disciples, and saith unto
2 them, I have compassion on the multitude, be-
cause they continue with me now three days,
3 and have nothing to eat: and if I send them
away fasting to their home, they will faint in
the way; and some of them are come from far.
4 And his disciples answered him, Whence shall
one be able to fill these men with ¹bread ^{1 Gr. loaves.}
5 here in a desert place? And he asked them,
How many loaves have ye? And they said,
6 Seven. And he commandeth the multitude
to sit down on the ground: and he took the
seven loaves, and having given thanks, he
brake, and gave to his disciples, to set before
them; and they set them before the multitude.
7 And they had a few small fishes: and having
blessed them, he commanded to set these also
8 before them. And they did eat, and were
filled: and they took up, of broken pieces that
9 remained over, seven baskets. And they were
about four thousand: and he sent them away.
10 And straightway he entered into the boat with
his disciples, and came into the parts of Dal-
manutha.
11 And the Pharisees came forth, and began
to question with him, seeking of him a sign
12 from heaven, tempting him. And he sighed
deeply in his spirit, and saith, Why doth this

generation seek a sign? verily I say unto you, There shall no sign be given unto this generation. And he left them, and again entering ¹³ into *the boat* departed to the other side.

And they forgot to take bread; and they ¹⁴ had not in the boat with them more than one loaf. And he charged them, saying, Take ¹⁵ heed, beware of the leaven of the Pharisees and the leaven of Herod. And they reasoned ¹⁶ one with another, ¹saying, ²We have no bread. And Jesus perceiving it saith unto them, Why ¹⁷ reason ye, because ye have no bread? do ye not yet perceive, neither understand? have ye your heart hardened? Having eyes, see ye ¹⁸ not? and having ears, hear ye not? and do ye not remember? When I brake the five loaves ¹⁹ among the five thousand, how many ³baskets full of broken pieces took ye up? They say unto him, Twelve. And when the seven among ²⁰ the four thousand, how many ³basketfuls of broken pieces took ye up? And they say unto him, Seven. And he said unto them, Do ye ²¹ not yet understand?

And they come unto Bethsaida. And they ²² bring to him a blind man, and beseech him to touch him. And he took hold of the blind man ²³ by the hand, and brought him out of the village; and when he had spit on his eyes, and laid his hands upon him, he asked him, Seest thou aught? And he looked up, and said, I ²⁴ see men; for I behold *them* as trees, walking. Then again he laid his hands upon his eyes; ²⁵ and he looked stedfastly, and was restored, and saw all things clearly. And he sent him away ²⁶ to his home, saying, Do not even enter into the village.

And Jesus went forth, and his disciples, ²⁷ into the villages of Cæsarea Philippi: and in

¹ Some ancient authorities read because they had no bread.

² Or, It is because we have no bread.

³ Basket in ver. 19 and 20 represents different Greek words.

the way he asked his disciples, saying unto
28 them, Who do men say that I am? And they told him, saying, John the Baptist: and others, Elijah; but others, One of the prophets.
29 And he asked them, But who say ye that I am? Peter answereth and saith unto him,
30 Thou art the Christ. And he charged them
31 that they should tell no man of him. And he began to teach them, that the Son of man must suffer many things, and be rejected by the elders, and the chief priests, and the scribes, and be killed, and after three days rise again. And he spake the saying openly. And Peter took him, and began to rebuke him.
33 But he turning about, and seeing his disciples, rebuked Peter, and saith, Get thee behind me, Satan: for thou mindest not the things of God,
34 but the things of men. And he called unto him the multitude with his disciples, and said unto them, If any man would come after me, let him deny himself, and take up his cross, and
35 follow me. For whosoever would save his ¹life ^{1 Or, soul} shall lose it; and whosoever shall lose his ¹life for my sake and the gospel's shall save it.
36 For what doth it profit a man, to gain the
37 whole world, and forfeit his ¹life? For what should a man give in exchange for his ¹life?
38 For whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, the Son of man also shall be ashamed of him, when he cometh in the glory of his
9 ¹Father with the holy angels. And he said unto them, Verily I say unto you, There be some here of them that stand *by*, which shall in no wise taste of death, till they see the kingdom of God come with power.
2 And after six days Jesus taketh with him Peter, and James, and John, and bringeth them

up into a high mountain apart by themselves : and he was transfigured before them : and his garments became glistening, exceeding white ; so as no fuller on earth can whiten them. And there appeared unto them Elijah with Moses : and they were talking with Jesus. And Peter answereth and saith to Jesus, Rabbi, it is good for us to be here : and let us make three ¹tabernacles ; one for thee, and one for Moses, and one for Elijah. For he wist not what to answer ; for they became sore afraid. And there came a cloud overshadowing them : and there came a voice out of the cloud, This is my beloved Son : hear ye him. And suddenly looking round about, they saw no one any more, save Jesus only with themselves.

And as they were coming down from the mountain, he charged them that they should tell no man what things they had seen, save when the Son of man should have risen again from the dead. And they kept the saying, questioning among themselves what the rising again from the dead should mean. And they asked him, saying, ²The scribes say that Elijah must first come. And he said unto them, Elijah indeed cometh first, and restorest all things : and how is it written of the Son of man, that he should suffer many things and be set at nought ? But I say unto you, that Elijah is come, and they have also done unto him whatsoever they listed, even as it is written of him.

And when they came to the disciples, they saw a great multitude about them, and scribes questioning with them. And straightway all the multitude, when they saw him, were greatly amazed, and running to him saluted him. And he asked them, What question ye with them ?

¹ Or, booths

² Or, How is it
that the scribes
say . . . come ?

17 And one of the multitude answered him,
 1 Master, I brought unto thee my son, which
 18 hath a dumb spirit; and wheresoever it taketh
 him, it ²dasheth him down: and he foameth,
 and grindeth his teeth, and pineth away: and I
 spake to thy disciples that they should cast it
 19 out; and they were not able. And he answer-
 eth them and saith, O faithless generation, how
 long shall I be with you? how long shall I
 20 bear with you? bring him unto me. And they
 brought him unto him: and when he saw him,
 straightway the spirit ³tare him grievously; and
 he fell on the ground, and wallowed foaming.
 21 And he asked his father, How long time is it
 since this hath come unto him? And he said,
 22 From a child. And oft-times it hath cast him
 both into the fire and into the waters, to de-
 stroy him: but if thou canst do anything, have
 23 compassion on us, and help us. And Jesus
 said unto him, If thou canst! All things are
 24 possible to him that believeth. Straightway
 the father of the child cried out, and said⁴, I
 25 believe; help thou mine unbelief. And when
 Jesus saw that a multitude came running to-
 gether, he rebuked the unclean spirit, saying unto
 him, Thou dumb and deaf spirit, I command
 thee, come out of him, and enter no more into
 26 him. And having cried out, and ³torn him much,
 he came out: and *the child* became as one
 dead; insomuch that the more part said, He is
 27 dead. But Jesus took him by the hand, and
 28 raised him up; and he arose. And when he
 was come into the house, his disciples asked
 him privately, ⁵saying, We could not cast it
 29 out. And he said unto them. This kind can
 come out by nothing, save by prayer⁶.
 30 And they went forth from thence, and passed
 through Galilee; and he would not that any

¹ Or, Teacher² Or, rendeth
him³ Or, convulsed⁴ Many ancient
authorities add
with tears.⁵ Or, How is it
that we could
not cast it out?⁶ Many ancient
authorities add
and fasting.

man should know it. For he taught his ³¹ disciples, and said unto them, The Son of man is delivered up into the hands of men, and they shall kill him; and when he is killed, after three days he shall rise again. But they ³² understood not the saying, and were afraid to ask him.

And they came to Capernaum: and when ³³ he was in the house he asked them, What were ye reasoning in the way? But they ³⁴ held their peace: for they had disputed one with another in the way, who ¹was the greatest. And he sat down, and called the twelve; and ³⁵ he saith unto them, If any man would be first, he shall be last of all, and minister of all. And he took a little child, and set him in the ³⁶ midst of them: and taking him in his arms, he said unto them, Whosoever shall receive ³⁷ one of such little children in my name, receiveth me: and whosoever receiveth me, receiveth not me, but him that sent me.

² Or, Teacher.

³ Gr. demons.

⁴ Gr. power.

⁵ Gr. in name
that ye are.

⁶ Many ancient
authorities
omit on me.

⁷ Gr. a mill-
stone turned
by an ass.

John said unto him, ²Master, we saw one ³⁸ casting out ³devils in thy name: and we forbade him, because he followed not us. But ³⁹ Jesus said, Forbid him not: for there is no man which shall do a ⁴mighty work in my name, and be able quickly to speak evil of me. For he that is not against us is for us. ⁴⁰ For whosoever shall give you a cup of water ⁴¹ to drink, ⁵because ye are Christ's, verily I say unto you, he shall in no wise lose his reward. And whosoever shall cause one of these little ⁴² ones that believe ⁶on me to stumble, it were better for him if ⁷a great millstone were hanged about his neck, and he were cast into the sea. And if thy hand cause thee to ⁴³ stumble, cut it off: it is good for thee to enter into life maimed, rather than having thy two

hands to go into ¹hell, into the unquenchable fire.² And if thy foot cause thee to stumble, cut it off: it is good for thee to enter into life halt, rather than having thy two feet to be cast into ¹hell. And if thine eye cause thee to stumble, cast it out: it is good for thee to enter into the kingdom of God with one eye, rather than having two eyes to be cast into ¹hell; where their worm dieth not, and the fire is not quenched. For every one shall be salted with fire³. Salt is good: but if the salt have lost its saltiness, wherewith will ye season it? Have salt in yourselves, and be at peace one with another.

10 1 And he arose from thence, and cometh into the borders of Judæa and beyond Jordan: and multitudes come together unto him again; and, **2** as he was wont, he taught them again. And there came unto him Pharisees, and asked him, Is it lawful for a man to put away *his* wife? **3** tempting him. And he answered and said unto them, What did Moses command you? And they said, Moses suffered to write a bill of **5** divorce, and to put her away. But Jesus said unto them, For your hardness of heart he **6** wrote you this commandment. But from the beginning of the creation, Male and female **7** made he them. For this cause shall a man leave his father and mother, **8** and shall cleave to his wife; and the twain shall become one flesh: so that they are no more twain, but one **9** flesh. What therefore God hath joined together, let not man put asunder. And in the **10** house the disciples asked him again of this matter. And he saith unto them, Whosoever shall put away his wife, and marry another, **11** committeth adultery against her: and if she herself shall put away her husband, and marry another, she committeth adultery.

¹ Gr. *Gehenna*.
² Ver. 44 and
46 (which are
identical with
ver. 48) are
omitted by the
best ancient
authorities.

³ Many ancient
authorities add
and every
sacrifice shall
be salted with
salt. See
Lev. ii. 13.

⁴ Some ancient
authorities
omit and shall
cleave to his
wife.

And they brought unto him little children, ¹³ that he should touch them: and the disciples rebuked them. But when Jesus saw it, he was ¹⁴ moved with indignation, and said unto them, Suffer the little children to come unto me; forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall ¹⁵ not receive the kingdom of God as a little child, he shall in no wise enter therein. And he took ¹⁶ them in his arms, and blessed them, laying his hands upon them.

¹ Or, *on his way*

² Or, *Teacher*

And as he was going forth ¹into the way, ¹⁷ there ran one to him, and kneeled to him, and asked him, Good ²Master, what shall I do that I may inherit eternal life? And Jesus said unto ¹⁸ him, Why callest thou me good? none is good save one, *even* God. Thou knowest the com- ¹⁹ mandments, Do not kill, Do not commit adul-
tery, Do not steal, Do not bear false witness,
Do not defraud, Honour thy father and mother.
And he said unto him, ²Master, all these things ²⁰ have I observed from my youth. And Jesus ²¹ looking upon him loved him; and said unto him, One thing thou lackest: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me. But his countenance fell at the ²² saying, and he went away sorrowful: for he was one that had great possessions.

And Jesus looked round about, and saith ²³ unto his disciples, How hardly shall they that have riches enter into the kingdom of God! And the disciples were amazed at his words. ²⁴ But Jesus answereth again, and saith unto them, Children, how hard is it ³for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through a ²⁵ needle's eye, than for a rich man to enter into

³ Some ancient authorities omit *for them that trust in riches*

26 the kingdom of God. And they were astonished exceedingly, saying ¹ unto him, Then
27 who can be saved? Jesus looking upon them saith, With men it is impossible, but not with God: for all things are possible with God.

28 Peter began to say unto him, Lo, we have left
29 all, and have followed thee. Jesus said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for my sake, and
30 for the gospel's sake, but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the
31 ²world to come eternal life. But many *that are* ²Or, *age* first shall be last; and the last first.

32 And they were in the way, going up to Jerusalem; and Jesus was going before them: and they were amazed; ³and they that followed were afraid. And he took again the twelve, and began to tell them the things that were to happen unto him, *saying*, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and the scribes; and they shall condemn him to death, and shall
33 deliver him unto the Gentiles: and they shall mock him, and shall spit upon him, and shall scourge him, and shall kill him; and after three days he shall rise again.

35 And there come near unto him James and John, the sons of Zebedee, saying unto him, ⁴Master, we would that thou shouldest do for us whatsoever we shall ask of thee. And he said unto them, What would ye that I should
36 do for you? And they said unto him, Grant unto us that we may sit, one on thy right hand,
37 and one on *thy* left hand, in thy glory. But Jesus said unto them, Ye know not what ye

¹ Many ancient authorities read *among themselves*.

² Or, *but some as they followed were afraid*

⁴ Or, *Teacher*

ask. Are ye able to drink the cup that I drink? or to be baptized with the baptism that I am baptized with? And they said unto him, ³⁹ We are able. And Jesus said unto them, The cup that I drink ye shall drink; and with the baptism that I am baptized withal shall ye be baptized: but to sit on my right hand ⁴⁰ or on *my* left hand is not mine to give: but *it is for them* for whom it hath been prepared. And when the ten heard it, they began to ⁴¹ be moved with indignation concerning James and John. And Jesus called them to him, ⁴² and saith unto them, Ye know that they which are accounted to rule over the Gentiles lord it over them; and their great ones exercise authority over them. But it is not so ⁴³ among you: but whosoever would become great among you, shall be your ¹minister: and ⁴⁴ whosoever would be first among you, shall be ²servant of all. For verily the Son of man ⁴⁵ came not to be ministered unto, but to minister, and to give his life a ransom for many.

And they come to Jericho: and as he went ⁴⁶ out from Jericho, with his disciples and a great multitude, the son of Timæus, Bartimæus, a blind beggar, was sitting by the way side. And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou son of David, have mercy on me. And ⁴⁷ many rebuked him, that he should hold his peace: but he cried out the more a great deal, Thou son of David, have mercy on me. And Jesus stood still, and said, Call ye him. ⁴⁸ And they call the blind man, saying unto him, Be of good cheer: rise, he calleth thee. And he, casting away his garment, sprang up, ⁵⁰ and came to Jesus. And Jesus answered ⁵¹ him, and said, What wilt thou that I should do

¹ Or, servant

² Gr. bond-servant.

unto thee? And the blind man said unto him,
 52 ¹Rabboni, that I may receive my sight. And Jesus said unto him, Go thy way; thy faith hath ²made thee whole. And straightway he received his sight, and followed him in the way.

¹ See John xx.
^{16.}

² Or, saved thee

- 11 1 And when they draw nigh unto Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth two of his disciples, and saith unto them, Go your way into the village that is over against you: and straightway as ye enter into it, ye shall find a colt tied, whereon no man ever yet sat; loose him, and bring him. 3 And if any one say unto you, Why do ye this? say ye, The Lord hath need of him; and straightway he ³will send him ⁴back hither. 4 And they went away, and found a colt tied at the door without in the open street; and 5 they loose him. And certain of them that stood there said unto them, What do ye, 6 loosing the colt? And they said unto them even as Jesus had said: and they let them go. 7 And they bring the colt unto Jesus, and cast on him their garments; and he sat upon him. 8 And many spread their garments upon the way; and others ⁵branches, which they had cut from the fields. And they that went before, and they that followed, cried, Hosanna; Blessed *is* he that cometh in the name of the 10 Lord: Blessed *is* the kingdom that cometh, *the kingdom* of our father David: Hosanna in the highest. 11 And he entered into Jerusalem, into the temple; and when he had looked round about upon all things, it being now eventide, he went out unto Bethany with the twelve. 12 And on the morrow, when they were come out from Bethany, he hungered. And seeing

³ Gr. sendeth.

⁴ Or, again

⁵ Gr. layers of leaves.

a fig tree afar off having leaves, he came, if haply he might find anything thereon: and when he came to it, he found nothing but leaves; for it was not the season of figs. And ¹⁴ he answered and said unto it, No man eat fruit from thee henceforward for ever. And his disciples heard it.

And they come to Jerusalem: and he entered into the temple, and began to cast out them that sold and them that bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold the doves; and he would not suffer that any man ¹⁶ should carry a vessel through the temple. And ¹⁷ he taught, and said unto them, Is it not written, My house shall be called a house of prayer for all the nations? but ye have made it a den of robbers. And the chief priests and the scribes ¹⁸ heard it, and sought how they might destroy him: for they feared him, for all the multitude was astonished at his teaching.

¹ Gr. whenever evening came.

² Some ancient authorities read *they*.

And ¹every evening ²he went forth out of ¹⁹ the city.

And as they passed by in the morning, they ²⁰ saw the fig tree withered away from the roots. And Peter calling to remembrance saith unto ²¹ him, Rabbi, behold, the fig tree which thou cursedst is withered away. And Jesus answering saith unto them, Have faith in God. Verily ²³ I say unto you, Whosoever shall say unto this mountain, Be thou taken up and cast into the sea; and shall not doubt in his heart, but shall believe that what he saith cometh to pass; he shall have it. Therefore I say unto you, All ²⁴ things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them. And whosoever ye stand praying, forgive, if ye have aught against any one; that

your Father also which is in heaven may forgive you your trespasses.¹

27 And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and 28 the elders; and they said unto him, By what authority doest thou these things? or who gave 29 thee this authority to do these things? And Jesus said unto them, I will ask of you one 2 question, and answer me, and I will tell you ² Gr. word. 30 by what authority I do these things. The baptism of John, was it from heaven, or from 31 men? answer me. And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not 32 believe him? ³But should we say, From men— they feared the people: ⁴for all verily held John 33 to be a prophet. And they answered Jesus and say, We know not. And Jesus saith unto them, Neither tell I you by what authority I do these things.

12 1 And he began to speak unto them in parables. A man planted a vineyard, and set a hedge about it, and digged a pit for the winepress, and built a tower, and let it out to husbandmen, and went into another country.

2 And at the season he sent to the husbandmen a ⁵servant, that he might receive from the husbandmen of the fruits of the vineyard.

3 And they took him, and beat him, and sent 4 him away empty. And again he sent unto them another ⁵servant; and him they wounded 5 in the head, and handled shamefully. And he sent another; and him they killed: and many others; beating some, and killing some. 6 He had yet one, a beloved son: he sent him last unto them, saying, They will reverence 7 my son. But those husbandmen said among

¹ Many ancient authorities add ver. 26 *But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.*

³ Or, *But shall we say, From men?*

⁴ Or, *for all held John to be a prophet indeed.*

⁵ Gr. bond servant.

themselves, This is the heir; come, let us kill him, and the inheritance shall be ours. And 8 they took him, and killed him, and cast him forth out of the vineyard. What therefore 9 will the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others. Have ye not read even 10 this scripture;

The stone which the builders rejected,
The same was made the head of the
corner:

This was from the Lord,

11

And it is marvellous in our eyes?

And they sought to lay hold on him; and 12 they feared the multitude; for they perceived that he spake the parable against them: and they left him, and went away.

And they send unto him certain of the 13 Pharisees and of the Herodians, that they might catch him in talk. And when they were 14 come, they say unto him, ¹Master, we know that thou art true, and carest not for any one: for thou regardest not the person of men, but of a truth teachest the way of God: Is it lawful to give tribute unto Cæsar, or not? Shall we give, or shall we not give? But 15 he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a ²penny, that I may see it. And they brought it. And he 16 saith unto them, Whose is this image and superscription? And they said unto him, Cæsar's. And Jesus said unto them, Render 17 unto Cæsar the things that are Cæsar's, and unto God the things that are God's. And they marvelled greatly at him.

And there come unto him Sadducees, which 18 say that there is no resurrection; and they asked him, saying, ¹Master, Moses wrote unto 19

¹ Or, Teacher

² See marginal note on Matt. xviii. 28.

us, If a man's brother die, and leave a wife behind him, and leave no child, that his brother should take his wife, and raise up seed unto his
20 brother. There were seven brethren: and the
21 first took a wife, and dying left no seed; and the second took her, and died, leaving no seed
22 behind him; and the third likewise: and the seven left no seed. Last of all the woman
23 also died. In the resurrection whose wife shall she be of them? for the seven had her to
24 wife. Jesus said unto them, Is it not for this cause that ye err, that ye know not the
25 scriptures, nor the power of God? For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as
26 angels in heaven. But as touching the dead, that they are raised; have ye not read in the book of Moses, in *the place concerning* the Bush, how God spake unto him, saying, I am the God of Abraham, and the God of Isaac,
27 and the God of Jacob? He is not the God of the dead, but of the living: ye do greatly err.

28 And one of the scribes came, and heard them questioning together, and knowing that he had answered them well, asked him, What commandment is the first of all? Jesus answered, The first is, Hear, O Israel; ¹The Lord our
30 God, the Lord is one: and thou shalt love the Lord thy God ²with all thy heart, and ²with all thy soul, and ²with all thy mind, and ²with all
31 thy strength. The second is this, Thou shalt love thy neighbour as thyself. There is none
32 other commandment greater than these. And the scribe said unto him, Of a truth, ³Master, thou hast well said that he is one; and there
33 is none other but he: and to love him with all the heart, and with all the understanding, and with all the strength, and to love his neighbour

¹ Or, *The Lord is our God; the Lord is one*

² Gr. *from.*

³ Or, *Teacher*

as himself, is much more than all whole burnt offerings and sacrifices. And when Jesus saw 34 that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

And Jesus answered and said, as he taught 35 in the temple, How say the scribes that the Christ is the son of David? David himself 36 said in the Holy Spirit,

The Lord said unto my Lord,
Sit thou on my right hand,
Till I make thine enemies ¹the footstool of
thy feet.

David himself calleth him Lord; and whence 37 is he his son? And ²the common people heard him gladly.

And in his teaching he said, Beware of the 38 scribes, which desire to walk in long robes, and to have salutations in the marketplaces, and chief 39 seats in the synagogues, and chief places at feasts: they which devour widows' houses, ³and 40 for a pretence make long prayers; these shall receive greater condemnation.

And he sat down over against the treasury, ⁴¹ and beheld how the multitude cast ⁴money into the treasury: and many that were rich cast in much. And there came ⁵a poor widow, and ⁴² she cast in two mites, which make a farthing. And he called unto him his disciples, and said ⁴³ unto them, Verily I say unto you, This poor widow cast in more than all they which are casting into the treasury: for they all did cast ⁴⁴ in of their superfluity; but she of her want did cast in all that she had, even all her living.

And as he went forth out of the temple, one ¹ 13 of his disciples saith unto him, ⁶Master, behold, what manner of stones and what manner of

¹ Some ancient authorities read *underneath thy feet.*

² Or, *the great multitude*

³ Or, *even while for a pretence they make*

⁴ Gr. brass.

⁵ Gr. one.

⁶ Or, *Teacher*

2 buildings! And Jesus said unto him, Seest thou these great buildings? there shall not be left here one stone upon another, which shall not be thrown down.

3 And as he sat on the mount of Olives over against the temple, Peter and James and John
4 and Andrew asked him privately, Tell us, when shall these things be? and what *shall be* the sign when these things are all about to be
5 accomplished? And Jesus began to say unto them, Take heed that no man lead you astray.
6 Many shall come in my name, saying, I am *he*;
7 and shall lead many astray. And when ye shall hear of wars and rumours of wars, be not troubled: *these things* must needs come to
8 pass; but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: there shall be earthquakes in divers places; there shall be famines: these things are the beginning of travail.

9 But take ye heed to yourselves: for they shall deliver you up to councils; and in synagogues shall ye be beaten; and before governors and kings shall ye stand for my sake,
10 for a testimony unto them. And the gospel must first be preached unto all the nations.

11 And when they lead you *to judgement*, and deliver you up, be not anxious beforehand what ye shall speak: but whatsoever shall be given you in that hour, that speak ye: for it is not

12 ye that speak, but the Holy Ghost. And brother shall deliver up brother to death, and the father his child; and children shall rise up against parents, and ¹cause them to be put
13 to death. And ye shall be hated of all men for my name's sake: but he that endureth to the end, the same shall be saved.

14 But when ye see the abomination of

¹ Or, *put them to death*

desolation standing where he ought not (let him that readeth understand), then let them that are in Judæa flee unto the mountains: and let him that is on the housetop not go ¹⁵ down, nor enter in, to take any thing out of his house: and let him that is in the field not ¹⁶ return back to take his cloke. But woe unto ¹⁷ them that are with child and to them that give suck in those days! And pray ye that it be ¹⁸ not in the winter. For those days shall be ¹⁹ tribulation, such as there hath not been the like from the beginning of the creation which God created until now, and never shall be. And except the Lord had shortened the days, ²⁰ no flesh would have been saved: but for the elect's sake, whom he chose, he shortened the days. And then if any man shall say ²¹ unto you, Lo, here is the Christ; or, Lo, there; believe ¹it not: for there shall arise false ²² Christs and false prophets, and shall shew signs and wonders, that they may lead astray, if possible, the elect. But take ye heed: be-²³ hold, I have told you all things beforehand.

But in those days, after that tribulation, ²⁴ the sun shall be darkened, and the moon shall not give her light, and the stars shall be ²⁵ falling from heaven, and the powers that are in the heavens shall be shaken. And then ²⁶ shall they see the Son of man coming in clouds with great power and glory. And then shall ²⁷ he send forth the angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

Now from the fig tree learn her parable: when ²⁸ her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh; even so ye also, when ye see these ²⁹

¹ Or him

things coming to pass, know ye that ¹he is nigh, ^{1 Or, it}
 30 even at the doors. Verily I say unto you, This
 generation shall not pass away, until all these
 31 things be accomplished. Heaven and earth
 shall pass away: but my words shall not pass
 32 away. But of that day or that hour knoweth
 no one, not even the angels in heaven,
 33 neither the Son, but the Father. Take ye
 heed, watch ²and pray: for ye know not when
 34 the time is. *It is as when* a man, sojourning
 in another country, having left his house, and
 given authority to his ³servants, to each one his
 work, commanded also the porter to watch.
 35 Watch therefore: for ye know not when the
 lord of the house cometh, whether at even, or
 at midnight, or at cockcrowing, or in the morn-
 36 ing; lest coming suddenly he find you sleeping.
 37 And what I say unto you I say unto all,
 Watch.

14 1 Now after two days was *the feast of the pass-*
over and the unleavened bread: and the chief
 priests and the scribes sought how they might
 2 take him with subtlety, and kill him: for they
 said, Not during the feast, lest haply there shall
 be a tumult of the people.

3 And while he was in Bethany in the house of
 Simon the leper, as he sat at meat, there came
 a woman having ⁴an alabaster cruse of oint-
 ment of ⁵spikenard very costly; and she brake
 4 the cruse, and poured it over his head. But
 there were some that had indignation among
 themselves, *saying,* To what purpose hath this
 5 waste of the ointment been made? For this
 ointment might have been sold for above
 three hundred ⁶pence, and given to the poor.
 6 And they murmured against her. But Jesus
 said, Let her alone; why trouble ye her? she
 7 hath wrought a good work on me. For ye

² Some ancient authorities omit *and pray.*

³ Gr. *bond-servants.*

⁴ Or, *a flask*

⁵ Gr. *pistic nard,* pistic being perhaps a local name. Others take it to mean *genuine;* others, *liquid.*

⁶ See marginal note on ch. xii. 15.

have the poor always with you, and whensoever ye will ye can do them good: but me ye have not always. She hath done what she could: ⁸ she hath anointed my body aforehand for the burying. And verily I say unto you, Where- ⁹ soever the gospel shall be preached throughout the whole world, that also which this woman hath done shall be spoken of for a memorial of her.

¹ Gr. *the one of the twelve.* And Judas Iscariot, ¹ he that was one of the twelve, went away unto the chief priests, that he might deliver him unto them. And they, ¹¹ when they heard it, were glad, and promised to give him money. And he sought how he might conveniently deliver him *unto them.*

And on the first day of unleavened bread, ¹² when they sacrificed the passover, his disciples say unto him, Where wilt thou that we go and make ready that thou mayest eat the passover? And he sendeth two of his disciples, and saith ¹³ unto them, Go into the city, and there shall meet you a man bearing a pitcher of water: follow him; and wheresoever he shall enter in, ¹⁴ say to the goodman of the house, The ²Master saith, Where is my guest-chamber, where I shall eat the passover with my disciples? And ¹⁵ he will himself shew you a large upper room furnished *and ready:* and there make ready for us. And the disciples went forth, and came ¹⁶ into the city, and found as he had said unto them: and they made ready the passover.

And when it was evening he cometh with ¹⁷ the twelve. And as they ³sat and were eating, ¹⁸ Jesus said, Verily I say unto you, One of you shall betray me, *even* he that eateth with me. They began to be sorrowful, and to say unto ¹⁹ him one by one, Is it I? And he said unto ²⁰ them, *It is* one of the twelve, he that dippeth

² Or, *Teacher*

³ Gr. *reclined.*

21 with me in the dish. For the Son of man goeth, even as it is written of him: but woe unto that man through whom the Son of man is betrayed! good were it ¹for that man if he had not been born.

¹ Gr. *for him if that man.*

22 And as they were eating, he took ²bread, and when he had blessed, he brake it, and gave to them, and said, Take ye: this is my body.

² Or, *a loaf*

23 And he took a cup, and when he had given thanks, he gave to them: and they all drank of

24 it. And he said unto them, This is my blood of ³the ⁴covenant, which is shed for many.

³ Or, *the testa-
ment*

25 Verily I say unto you, I will no more drink of the fruit of the vine, until that day when I drink it new in the kingdom of God.

⁴ Some ancient
authorities
insert *new.*

26 And when they had sung a hymn, they went out unto the mount of Olives.

⁵ Gr. *caused to
stumble.*

27 And Jesus saith unto them, All ye shall be ⁵offended: for it is written, I will smite the shepherd, and the sheep shall be scattered

28 abroad. Howbeit, after I am raised up, I

29 will go before you into Galilee. But Peter said unto him, Although all shall be ⁵offended,

30 yet will not I. And Jesus saith unto him, Verily I say unto thee, that thou to-day, *even* this night, before the cock crow twice, shalt

31 deny me thrice. But he spake exceeding vehemently, If I must die with thee, I will not deny thee. And in like manner also said they all.

32 And they come unto ⁶a place which was named Gethsemane: and he saith unto his

⁶ Gr. *an en-
closed piece of
ground.*

33 disciples, Sit ye here, while I pray. And he taketh with him Peter and James and John,

and began to be greatly amazed, and sore

34 troubled. And he saith unto them, My soul is exceeding sorrowful even unto death: abide

35 ye here, and watch. And he went forward a little, and fell on the ground, and prayed that,

if it were possible, the hour might pass away from him. And he said, Abba, Father, all things are possible unto thee; remove this cup from me: howbeit not what I will, but what thou wilt. And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest thou not watch one hour?

¹ Or, *Watch ye, and pray that ye enter not*

¹ Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. And again he went away, and prayed, saying the same words. And again he came, and found them sleeping, for their eyes were very heavy; and they wist not what to answer him. And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough; the hour is come; behold, the Son of man is betrayed into the hands of sinners. Arise, let us be going: behold, he that betrayeth me is at hand.

And straightway, while he yet spake, cometh Judas, one of the twelve, and with him a multitude with swords and staves, from the chief priests and the scribes and the elders. Now he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that is he; take him, and lead him away safely. And when he was come, straightway he came to him, and saith, Rabbi; and ²kissed him. And they laid hands on him, and took him. But a certain one of them that stood by drew his sword, and smote the ³servant of the high priest, and struck off his ear. And Jesus answered and said unto them, Are ye come out, as against a robber, with swords and staves to seize me? I was daily with you in the temple teaching, and ye took me not: but *this is done* that the scriptures might be fulfilled. And they all left him, and fled.

² Gr. *kissed him much.*

³ Gr. *bond-servant.*

5¹ And a certain young man followed with him, having a linen cloth cast about him, over *his*
 5² naked *body*: and they lay hold on him; but he left the linen cloth, and fled naked.

5³ And they led Jesus away to the high priest: and there come together with him all the chief priests and the elders and the scribes.

5⁴ And Peter had followed him afar off, even within, into the court of the high priest; and he was sitting with the officers, and warming 5⁵ himself in the light *of the fire*. Now the chief priests and the whole council sought witness against Jesus to put him to death; and found 5⁶ it not. For many bare false witness against him, and their witness agreed not together.

5⁷ And there stood up certain, and bare false 5⁸ witness against him, saying, We heard him say, I will destroy this ¹temple that is made ¹Or, *sanctuary* with hands, and in three days I will build 5⁹ another made without hands. And not even 6⁰ so did their witness agree together. And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what

6¹ is it which these witness against thee? But he held his peace, and answered nothing.

Again the high priest asked him, and saith unto him, Art thou the Christ, the Son of the

6² Blessed? And Jesus said, I am: and ye shall see the Son of man sitting at the right hand of power, and coming with the clouds of

6³ heaven. And the high priest rent his clothes, and saith, What further need have we of wit-

6⁴ nesses? Ye have heard the blasphemy: what think ye? And they all condemned him to be

6⁵ ²worthy of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: and the officers received him with ³blows of their hands. ²Gr. *liable to.* ³Or, *strokes of rods*

And as Peter was beneath in the court, there 66 cometh one of the maids of the high priest; and seeing Peter warming himself, she looked 67 upon him, and saith, Thou also wast with the Nazarene, even Jesus. But he denied, saying, 68

¹ Or, *I neither know, nor understand: thou, what sayest thou?*

² Gr. *forecourt.*

³ Many ancient authorities omit *and the cock crew.*

¹ I neither know, nor understand what thou sayest: and he went out into the ² porch; ³ and the cock crew. And the maid saw him, 69 and began again to say to them that stood by, This is *one* of them. But he again denied it. ⁷⁰ And after a little while again they that stood by said to Peter, Of a truth thou art *one* of them; for thou art a Galilæan. But he began ⁷¹ to curse, and to swear, I know not this man of whom ye speak. And straightway the second ⁷² time the cock crew. And Peter called to mind the word, how that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice.

⁴ And when he thought thereon, he wept.

And straightway in the morning the chief ¹ 15 priests with the elders and scribes, and the whole council, held a consultation, and bound Jesus, and carried him away, and delivered him up to Pilate. And Pilate asked him, Art thou ² the King of the Jews? And he answering saith unto him, Thou sayest. And the chief priests ³ accused him of many things. And Pilate again ⁴ asked him, saying, Answerest thou nothing? behold how many things they accuse thee of. But Jesus no more answered anything; inso- ⁵ much that Pilate marvelled.

⁵ Or, *a feast*

Now at ⁵ the feast he used to release unto 6 them one prisoner, whom they asked of him. And there was one called Barabbas, *lying* ⁷ bound with them that had made insurrection, men who in the insurrection had committed murder. And the multitude went up and ⁸ began to ask him *to do* as he was wont to do

9 unto them. And Pilate answered them, saying,
10 Will ye that I release unto you the King of the
11 Jews? For he perceived that for envy the
chief priests had delivered him up. But the
chief priests stirred up the multitude, that he
should rather release Barabbas unto them.
12 And Pilate again answered and said unto
them, What then shall I do unto him whom
13 ye call the King of the Jews? And they cried
14 out again, Crucify him. And Pilate said unto
them, Why, what evil hath he done? But they
15 cried out exceedingly, Crucify him. And Pilate,
wishing to content the multitude, released unto
them Barabbas, and delivered Jesus, when he
had scourged him, to be crucified.

16 And the soldiers led him away within the
court, which is the ¹Prætorium; and they call ¹Or, *palace*
17 together the whole ²band. And they clothe him ²Or, *cohort*
with purple, and plaiting a crown of thorns,
18 they put it on him; and they began to salute
19 him, Hail, King of the Jews! And they smote
his head with a reed, and did spit upon him,
20 and bowing their knees worshipped him. And
when they had mocked him, they took off from
him the purple, and put on him his garments.
And they lead him out to crucify him.

21 And they ³compel one passing by, Simon of ³Gr. *impress.*
Cyrene, coming from the country, the father of
Alexander and Rufus, to go *with them*, that he
22 might bear his cross. And they bring him
unto the place Golgotha, which is, being inter-
23 preted, The place of a skull. And they offered
him wine mingled with myrrh: but he received
24 it not. And they crucify him, and part his
garments among them, casting lots upon them,
25 what each should take. And it was the third
26 hour, and they crucified him. And the super-
scription of his accusation was written over,

THE KING OF THE JEWS. And with him they ²⁷ crucify two robbers; one on his right hand, and one on his left.¹ And they that passed ²⁹ by railed on him, wagging their heads, and saying, Ha! thou that destroyest the ²temple, and buildest it in three days, save thyself, and ³⁰ come down from the cross. In like manner ³¹ also the chief priests mocking *him* among themselves with the scribes said, He saved others; ³himself he cannot save. Let the ³² Christ, the King of Israel, now come down from the cross, that we may see and believe. And they that were crucified with him reproached him.

⁴ Or, earth

And when the sixth hour was come, there ³³ was darkness over the whole ⁴land until the ninth hour. And at the ninth hour Jesus cried ³⁴ with a loud voice, Eloi, Eloi, lama sabach-thani? which is, being interpreted, My God, my God,⁵ why hast thou forsaken me? And ³⁵ some of them that stood by, when they heard it, said, Behold, he calleth Elijah. And one ³⁶ ran, and filling a sponge full of vinegar, put it on a reed, and gave him to drink, saying, Let be; let us see whether Elijah cometh to take him down. And Jesus uttered a loud ³⁷ voice, and gave up the ghost. And the veil ³⁸ of the ²temple was rent in twain from the top to the bottom. And when the centurion,³⁹ which stood by over against him, saw that

⁶ Many ancient authorities read so cried out, and gave up the ghost.

⁷ Or, a son of God

⁸ Gr. little.

he ⁶so gave up the ghost, he said, Truly this man was ⁷the Son of God. And there were ⁴⁰ also women beholding from afar: among whom were both Mary Magdalene, and Mary the mother of James the ⁸less and of Joses, and Salome; who, when he was in Galilee, followed him, and ministered unto him; and many other women which came up with him unto Jerusalem.

¹ Many ancient authorities insert ver. 28
And the scripture was fulfilled, which saith, And he was reckoned with transgressors. See Luke xxii. 37.

² Or, sanctuary

³ Or, can he not save himself?

⁵ Or, why didst thou forsake me?

⁶ Many ancient authorities read so cried out, and gave up the ghost.

⁷ Or, a son of God

⁸ Gr. little.

42 And when even was now come, because it
was the Preparation, that is, the day before the
43 sabbath, there came Joseph of Arimathæa, a
councillor of honourable estate, who also him-
self was looking for the kingdom of God; and
he boldly went in unto Pilate, and asked for
44 the body of Jesus. And Pilate marvelled if he
were already dead: and calling unto him the
centurion, he asked him whether he ¹had been
45 any while dead. And when he learned it of
the centurion, he granted the corpse to Joseph.

46 And he bought a linen cloth, and taking him
down, wound him in the linen cloth, and laid
him in a tomb which had been hewn out of a
rock; and he rolled a stone against the door of
47 the tomb. And Mary Magdalene and Mary the
mother of Joses beheld where he was laid.

16 1 And when the sabbath was past, Mary Mag-
dalene, and Mary the *mother* of James, and
Salome, bought spices, that they might come
2 and anoint him. And very early on the first
day of the week, they come to the tomb when
3 the sun was risen. And they were saying
among themselves, Who shall roll us away the
4 stone from the door of the tomb? and look-
ing up, they see that the stone is rolled
5 back: for it was exceeding great. And enter-
ing into the tomb, they saw a young man
sitting on the right side, arrayed in a white
6 robe; and they were amazed. And he saith
unto them, Be not amazed: ye seek Jesus, the
Nazarene, which hath been crucified: he is
risen; he is not here: behold, the place where
7 they laid him! But go, tell his disciples and
Peter, He goeth before you into Galilee: there
shall ye see him, as he said unto you.
8 And they went out, and fled from the tomb;
for trembling and astonishment had come upon

¹ Many ancient authorities read *were already dead*.

them: and they said nothing to any one; for they were afraid.

¹ The two oldest Greek manuscripts, and some other authorities, omit from ver. 9 to the end. Some other authorities have a different ending to the Gospel.

² Gr. demons.

¹ Now when he was risen early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven ² devils. She went and told them that had ¹⁰ been with him, as they mourned and wept. And they, when they heard that he was alive, ¹¹ and had been seen of her, disbelieved.

And after these things he was manifested in ¹² another form unto two of them, as they walked, on their way into the country. And they went ¹³ away and told it unto the rest: neither believed they them.

And afterward he was manifested unto the ¹⁴ eleven themselves as they sat at meat; and he upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And ¹⁵ he said unto them, Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be ¹⁶ saved; but he that disbelieveth shall be condemned. And these signs shall follow them that ¹⁷ believe: in my name shall they cast out ² devils; they shall speak with ³ new tongues; they shall ¹⁸ take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover.

So then the Lord Jesus, after he had spoken ¹⁹ unto them, was received up into heaven, and sat down at the right hand of God. And they ²⁰ went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed. Amen.

³ Some ancient authorities omit *new*.

THE GOSPEL

ACCORDING TO

S. LUKE.

1 ¹ FORASMUCH as many have taken in hand to draw up a narrative concerning those matters
2 which have been ¹fulfilled among us, even as they delivered them unto us, which from the beginning were eyewitnesses and ministers of
3 the word, it seemed good to me also, having traced the course of all things accurately from the first, to write unto thee in order, most
4 excellent Theophilus; that thou mightest know the certainty concerning the ²things ³wherein thou wast instructed.

¹ Or, fully established

² Gr. words.

³ Or, which thou wast taught by word of mouth

5 THERE was in the days of Herod, king of Judæa, a certain priest named Zacharias, of the course of Abijah: and he had a wife of the daughters of Aaron, and her name was Elisabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. And they had no child, because that Elisabeth was barren, and they both were now ⁴well stricken in years.

⁴ Gr. advanced in their days.

8 Now it came to pass, while he executed the priest's office before God in the order of his course, according to the custom of the priest's office, his lot was to enter into the ⁵temple ⁵Or, sanctuary of the Lord and burn incense. And the

whole multitude of the people were praying without at the hour of incense. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. And Zacharias was troubled when he saw him, and fear fell upon him. But the angel said unto him, Fear not, Zacharias: because thy supplication is heard, and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and he shall

¹ Gr. *sikera.*

² Or, *Holy Spirit:* and so throughout this book.

³ Some ancient authorities read *come nigh before his face.* And he shall go before his face in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to walk in the wisdom of the just; to make ready for the Lord a people prepared for him. And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my

⁴ Gr. *advanced in her days.* wife well stricken in years. And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and I was sent to speak unto thee, and to bring thee these good tidings. And behold, thou shalt be silent and not able to speak, until the day that these things shall come to pass, because thou believedst not my words, which shall be fulfilled in their season. And the people were waiting

⁵ Or, *at his tarrying*
⁶ Or, *sanctuary* for Zacharias, and they marvelled while he tarried in the temple. And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: and he continued making signs unto them, and remained dumb. And it came to

pass, when the days of his ministration were fulfilled, he departed unto his house.

²⁴ And after these days Elisabeth his wife conceived; and she hid herself five months, ²⁵ saying, Thus hath the Lord done unto me in the days wherein he looked upon *me*, to take away my reproach among men.

²⁶ Now in the sixth month the angel Gabriel was sent from God unto a city of Galilee, ²⁷ named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of ²⁸ David; and the virgin's name was Mary. And he came in unto her, and said, Hail, thou that art ¹highly favoured, the Lord *is* with thee².

²⁹ But she was greatly troubled at the saying, and cast in her mind what manner of salutation ³⁰ this might be. And the angel said unto her, Fear not, Mary: for thou hast found ³favour ³¹ with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt ³² call his name JESUS. He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto him the throne ³³ of his father David: and he shall reign over the house of Jacob ⁴for ever; and of his ⁴Gr. *unto the ages.*

³⁴ kingdom there shall be no end. And Mary said unto the angel, How shall this be, seeing ³⁵ I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also ⁵that which ⁶is to be born ⁷shall be called holy, ³⁶ the Son of God. And behold, Elisabeth thy kinswoman, she also hath conceived a son in her old age: and this is the sixth month with ³⁷ her that ⁸was called barren. For no word ³⁸ from God shall be void of power. And Mary said, Behold, the ⁹handmaid of the Lord; be it

¹ Or, *endued with grace*

² Many ancient authorities add *blessed art thou among women. See ver. 42.*

³ Or, *grace*

⁵ Or, *the holy thing which is to be born shall be called the Son of God.*

⁶ Or, *is begotten*

⁷ Some ancient authorities insert *of thee.*

⁸ Or, *is*

⁹ Gr. *bondmaid.*

unto me according to thy word. And the angel departed from her.

And Mary arose in these days and went into 39 the hill country with haste, into a city of Judah; and entered into the house of Zacharias and 40 saluted Elisabeth. And it came to pass, when 41 Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost; and she lifted up 42 her voice with a loud cry, and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that 43 the mother of my Lord should come unto me? For behold, when the voice of thy salutation 44 came into mine ears, the babe leaped in my womb for joy. And blessed is she that 45 believed; for there shall be a fulfilment of the things which have been spoken to her from the Lord. And Mary said, 46

My soul doth magnify the Lord,
And my spirit hath rejoiced in God my 47
Saviour.

For he hath looked upon the low estate of 48
his ²handmaiden:

For behold, from henceforth all genera-
tions shall call me blessed.

For he that is mighty hath done to me 49
great things;

And holy is his name.

And his mercy is unto generations and 50
generations

On them that fear him.

He hath shewed strength with his arm; 51

He hath scattered the proud ³in the ima-
gination of their heart.

He hath put down princes from *their* 52
thrones,

And hath exalted them of low degree.

¹ Or, believed
that there
shall be

² Gr. bond-
maiden.

³ Or, by

- 53 The hungry he hath filled with good things;
 And the rich he hath sent empty away.
- 54 He hath holpen Israel his servant,
 That he might remember mercy
55 (As he spake unto our fathers)
 Toward Abraham and his seed for ever.
- 56 And Mary abode with her about three months, and returned unto her house.
- 57 Now Elisabeth's time was fulfilled that she should be delivered; and she brought forth
- 58 a son. And her neighbours and her kinsfolk heard that the Lord had magnified his mercy towards her; and they rejoiced with her.
- 59 And it came to pass on the eighth day, that they came to circumcise the child; and they would have called him Zacharias, after the
- 60 name of his father. And his mother answered and said, Not so; but he shall be called John.
- 61 And they said unto her, There is none of thy
- 62 kindred that is called by this name. And they made signs to his father, what he would
- 63 have him called. And he asked for a writing tablet, and wrote, saying, His name is John.
- 64 And they marvelled all. And his mouth was opened immediately, and his tongue loosed, and
- 65 he spake, blessing God. And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the
- 66 hill country of Judæa. And all that heard them laid them up in their heart, saying, What then shall this child be? For the hand of the Lord was with him.
- 67 And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,
- 68 Blessed *be* the Lord, the God of Israel;
 For he hath visited and wrought redemp-
 tion for his people,

And hath raised up a horn of salvation ⁶⁹
for us

In the house of his servant David
(As he spake by the mouth of his holy ⁷⁰
prophets which have been since the
world began),

Salvation from our enemies, and from the ⁷¹
hand of all that hate us;

To shew mercy towards our fathers, ⁷²

And to remember his holy covenant;

The oath which he sware unto Abraham ⁷³
our father,

To grant unto us that we being delivered ⁷⁴
out of the hand of our enemies

Should serve him without fear,

In holiness and righteousness before him ⁷⁵
all our days.

Yea and thou, child, shalt be called the ⁷⁶
prophet of the Most High:

For thou shalt go before the face of the
Lord to make ready his ways;

To give knowledge of salvation unto his ⁷⁷
people

In the remission of their sins,

Because of the ¹tender mercy of our God, ⁷⁸

²Whereby the dayspring from on high
³shall visit us,

To shine upon them that sit in darkness ⁷⁹
and the shadow of death;

To guide our feet into the way of peace.

And the child grew, and waxed strong in ⁸⁰
spirit, and was in the deserts till the day of his
shewing unto Israel.

Now it came to pass in those days, there ¹ ²
went out a decree from Cæsar Augustus, that
all ⁴the world should be enrolled. This was ²
the first enrolment made when Quirinius was
governor of Syria. And all went to enrol ³

¹ O, heart of
mercy

² Or, Wherein

³ Many ancient
authorities
read hath
visited us.

⁴ Gr. the in-
habited earth

4 themselves, every one to his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, to the city of David, which is called Bethlehem, because he
 5 was of the house and family of David; to enrol himself with Mary, who was betrothed to him,
 6 being great with child. And it came to pass, while they were there, the days were fulfilled
 7 that she should be delivered. And she brought forth her firstborn son; and she wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.

8 And there were shepherds in the same country abiding in the field, and keeping ¹watch
 9 by night over their flock. And an angel of the Lord stood by them, and the glory of the Lord shone round about them: and they were
 10 sore afraid. And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the
 11 people: for there is born to you this day in the city of David a Saviour, which is ²Christ
 12 the Lord. And this *is* the sign unto you; Ye shall find a babe wrapped in swaddling clothes,
 13 and lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14 Glory to God in the highest,
 And on earth ³peace among ⁴men in whom he is well pleased.

15 And it came to pass, when the angels went away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this ⁵thing that is come to pass, which the Lord hath made known unto
 16 us. And they came with haste, and found both Mary and Joseph, and the babe lying
 17 in the manger. And when they saw it, they

¹ Or, *night-watches*

² Or, *Anointed Lord*

³ Many ancient authorities read *peace, good pleasure among men.*

⁴ Gr. *men of good pleasure.*

⁵ Or, *saying*

¹ Or, *things*

made known concerning the saying which was spoken to them about this child. And all that ¹⁸ heard it wondered at the things which were spoken unto them by the shepherds. But ¹⁹ Mary kept all these ¹sayings, pondering them in her heart. And the shepherds returned, ²⁰ glorifying and praising God for all the things that they had heard and seen, even as it was spoken unto them.

And when eight days were fulfilled for ²¹ circumcising him, his name was called JESUS, which was so called by the angel before he was conceived in the womb.

And when the days of their purification ²² according to the law of Moses were fulfilled, they brought him up to Jerusalem, to present him to the Lord (as it is written in the law of ²³ the Lord, Every male that openeth the womb shall be called holy to the Lord), and to offer ²⁴ a sacrifice according to that which is said in the law of the Lord, A pair of turtle-doves, or two young pigeons. And behold, there was a man ²⁵ in Jerusalem, whose name was Simeon; and this man was righteous and devout, looking for the consolation of Israel: and the Holy Spirit was upon him. And it had been re- ²⁶ vealed unto him by the Holy Spirit, that he should not see death, before he had seen the Lord's Christ. And he came in the Spirit into ²⁷ the temple: and when the parents brought in the child Jesus, that they might do concerning him after the custom of the law, then he re- ²⁸ ceived him into his arms, and blessed God, and said,

Now lettest thou thy ²servant depart, O ²⁹
³Lord,

According to thy word, in peace;
For mine eyes have seen thy salvation, ³⁰

² Gr. *bondser-vant*.³ Gr. *Master*.

- 31 Which thou hast prepared before the face
of all peoples;
- 32 A light for ¹revelation to the Gentiles,
And the glory of thy people Israel.
- 33 And his father and his mother were mar-
velling at the things which were spoken con-
cerning him; and Simeon blessed them, and
said unto Mary his mother, Behold, this *child*
is set for the falling and rising up of many in
Israel; and for a sign which is spoken against;
35 yea and a sword shall pierce through thine own
soul; that thoughts out of many hearts may
36 be revealed. And there was one Anna, a pro-
phetess, the daughter of Phanuel, of the tribe
of Asher (she was ²of a great age, having lived
with a husband seven years from her virginity,
37 and she had been a widow even for fourscore
and four years), which departed not from the
temple, worshipping with fastings and suppli-
38 cations night and day. And coming up at
that very hour she gave thanks unto God, and
spake of him to all them that were looking for
39 the redemption of Jerusalem. And when they
had accomplished all things that were accord-
ing to the law of the Lord, they returned into
Galilee, to their own city Nazareth.
- 40 And the child grew, and waxed strong, ³filled
with wisdom: and the grace of God was upon
him.
- 41 And his parents went every year to Jeru-
42 salem at the feast of the passover. And when
he was twelve years old, they went up after the
43 custom of the feast; and when they had ful-
filled the days, as they were returning, the boy
Jesus tarried behind in Jerusalem; and his
44 parents knew it not; but supposing him to be
in the company, they went a day's journey;
and they sought for him among their kinsfolk

¹ Or, *the un-
veiling of the
Gentiles*

² Gr. *advanced
in many days.*

³ Gr. *becoming
full of wisdom.*

and acquaintance: and when they found him ⁴⁵ not, they returned to Jerusalem, seeking for him. And it came to pass, after three days ⁴⁶ they found him in the temple, sitting in the midst of the ¹doctors, both hearing them, and asking them questions: and all that heard him ⁴⁷ were amazed at his understanding and his answers. And when they saw him, they were ⁴⁸ astonished: and his mother said unto him,

¹ Or, teachers

² Gr. Child.

² Son, why hast thou thus dealt with us? behold, thy father and I sought thee sorrowing. And he said unto them, How is it that ye ⁴⁹ sought me? wist ye not that I must be ³in my Father's house? And they understood not the ⁵⁰ saying which he spake unto them. And he ⁵¹ went down with them, and came to Nazareth; and he was subject unto them: and his mother kept all ⁴these sayings in her heart.

³ Or, about my Father's business
Gr. in the things of my Father.

⁴ Or, things

⁵ Or, age

⁶ Or, grace

And Jesus advanced in wisdom and ⁵stature, ⁵² and in ⁶favour with God and men.

Now in the fifteenth year of the reign of ¹3 Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of the region of Ituræa and Trachonitis, and Lysanias tetrarch of Abilene, in the high-priesthood of Annas ² and Caiaphas, the word of God came unto John the son of Zacharias in the wilderness. And he came into all the region round about ³ Jordan, preaching the baptism of repentance unto remission of sins; as it is written in the ⁴ book of the words of Isaiah the prophet,

The voice of one crying in the wilderness,
Make ye ready the way of the Lord,
Make his paths straight.

Every valley shall be filled, ⁵
And every mountain and hill shall be
brought low;

And the crooked shall become straight,

And the rough ways smooth;

6 And all flesh shall see the salvation of
God.

7 He said therefore to the multitudes that went out to be baptized of him, Ye offspring of vipers, who warned you to flee from the wrath 8 to come? Bring forth therefore fruits worthy of ¹repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

9 And even now is the axe also laid unto the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, 10 and cast into the fire. And the multitudes asked him, saying, What then must we do?

11 And he answered and said unto them, He that hath two coats, let him impart to him that hath none; and he that hath food, let him do 12 likewise. And there came also ²publicans to be baptized, and they said unto him, ³Master,

13 what must we do? And he said unto them, Extort no more than that which is appointed 14 you. And ⁴soldiers also asked him, saying, And we, what must we do? And he said unto them, Do violence to no man, neither ⁵exact anything wrongfully; and be content with your wages.

¹ Or, your
repentance

² See marginal
note on Matt.
v. 46.

³ Or, Teacher

⁴ Gr. soldiers
on service.

⁵ Or, accuse
any one

15 And as the people were in expectation, and all men reasoned in their hearts concerning

16 John, whether haply he were the Christ; John answered, saying unto them all, I indeed baptize you with water; but there cometh he that is mightier than I, the latchet of whose shoes I am not ⁶worthy to unloose: he shall baptize you

⁶ Gr. sufficient.

17 ⁷with the Holy Ghost and *with* fire: whose fan ⁷Or, in
is in his hand, throughly to cleanse his threshing-

floor, and to gather the wheat into his garner; but the chaff he will burn up with unquenchable fire.

With many other exhortations therefore ¹⁸
^{1Or, the gospel} preached he ¹good tidings unto the people; but Herod the tetrarch, being reproved by ¹⁹ him for Herodias his brother's wife, and for all the evil things which Herod had done, added ²⁰ yet this above all, that he shut up John in prison.

Now it came to pass, when all the people ²¹ were baptized, that, Jesus also having been baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily ²² form, as a dove, upon him, and a voice came out of heaven, Thou art my beloved Son; in thee I am well pleased.

And Jesus himself, when he began *to teach*, ²³ was about thirty years of age, being the son (as was supposed) of Joseph, the *son* of Heli, the *son* of Matthat, the *son* of Levi, the *son* ²⁴ of Melchi, the *son* of Jannai, the *son* of Joseph, the *son* of Mattathias, the *son* of Amos, the *son* ²⁵ of Nahum, the *son* of Esli, the *son* of Naggai, the *son* of Maath, the *son* of Mat- ²⁶ tathias, the *son* of Semein, the *son* of Josech, the *son* of Joda, the *son* of Joanan, the *son* of ²⁷ Rhesa, the *son* of Zerubbabel, the *son* of ²Shealtiel, the *son* of Neri, the *son* of Melchi, the *son* ²⁸ of Addi, the *son* of Cosam, the *son* of Elmadam, the *son* of Er, the *son* of Jesus, the *son* of ²⁹ Eliezer, the *son* of Jorim, the *son* of Matthat, the *son* of Levi, the *son* of Symeon, the *son* of ³⁰ Judas, the *son* of Joseph, the *son* of Jonam, the *son* of Eliakim, the *son* of Melea, the *son* of ³¹ Menna, the *son* of Mattatha, the *son* of Nathan, the *son* of David, the *son* of Jesse, the *son* of ³² Obed, the *son* of Boaz, the *son* of ³Salmon, the

² Gr. *Salathiel*.

³ Some ancient authorities write *Sala*.

33 son of Nahshon, the son of Amminadab, ¹the son of ²Arni, the son of Hezron, the son of Perez, the son of Judah, the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor, the son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of Shelah, the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech, the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalaleel, the son of Cainan, the son of Enos, the son of Seth, the son of Adam, the son of God.

¹ Many ancient authorities insert the son of Admin: and one writes Admin for Amminadab.

² Some ancient authorities write Aram.

4 1 And Jesus, full of the Holy Spirit, returned from the Jordan, and was led ³by the Spirit in ²Or, in the wilderness during forty days, being tempted of the devil. And he did eat nothing in those days: and when they were completed, he hungered. And the devil said unto him, If thou art the Son of God, command this stone that it become ⁴bread. And Jesus answered unto him, It is written, Man shall not live by bread alone. And he led him up, and shewed him all the kingdoms of ⁵the world in a moment of time. And the devil said unto him, To thee will I give all this authority, and the glory of them: for it hath been delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship before me, it shall all be thine. 8 And Jesus answered and said unto him, It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. And he led him to Jerusalem, and set him on the ⁶pinnacle of the temple, and said unto him, If thou art the Son of God, cast thyself down from hence: 10 for it is written,

⁴ Or, a loaf

⁵ Gr. the inhabited earth.

He shall give his angels charge concerning thee, to guard thee:

⁶ Gr. wing.

and,

11

On their hands they shall bear thee up,
Lest haply thou dash thy foot against a
stone.

And Jesus answering said unto him, It is said, ¹²
Thou shalt not tempt the Lord thy God.

And when the devil had completed every ¹³
^{1 Or, until} temptation, he departed from him ¹⁴for a
season.

And Jesus returned in the power of the ¹⁴
Spirit into Galilee: and a fame went out con-
cerning him through all the region round about.
And he taught in their synagogues, being ¹⁵
glorified of all.

And he came to Nazareth, where he had ¹⁶
been brought up: and he entered, as his
custom was, into the synagogue on the sabbath
day, and stood up to read. And there was ¹⁷
delivered unto him ²the book of the prophet
Isaiah. And he opened the ³book, and found
the place where it was written,

18

The Spirit of the Lord is upon me,

⁴Because he anointed me to preach ⁵good
tidings to the poor:

He hath sent me to proclaim release to the
captives,

And recovering of sight to the blind,
To set at liberty them that are bruised,
To proclaim the acceptable year of the ¹⁹
Lord.

And he closed the ³book, and gave it back ²⁰
to the attendant, and sat down: and the eyes
of all in the synagogue were fastened on him.
And he began to say unto them, To-day ²¹
hath this scripture been fulfilled in your
ears. And all bare him witness, and wondered ²²
at the words of grace which proceeded out of
his mouth: and they said, Is not this Joseph's

² Or, a roll

³ Or, roll

⁴ Or, Wherefore

⁵ Or, the gospel

²³ son? And he said unto them, Doubtless ye will say unto me this parable, Physician, heal thyself: whatsoever we have heard done at Capernaum, do also here in thine own country.

²⁴ And he said, Verily I say unto you, No prophet is acceptable in his own country. But of a truth I say unto you, There were many widows in Israel in the days of Elijah, when the heaven was shut up three years and six months, when there came a great famine over ²⁵ all the land; and unto none of them was Elijah sent, but only to ¹Zarephath, in the land of Sidon, unto a woman that was a widow.

¹ Gr. *Sarepta.*

²⁷ And there were many lepers in Israel in the time of Elisha the prophet; and none of them was cleansed, but only Naaman the Syrian.

²⁸ And they were all filled with wrath in the ²⁹ synagogue, as they heard these things; and they rose up, and cast him forth out of the city, and led him unto the brow of the hill whereon their city was built, that they might ³⁰ throw him down headlong. But he passing through the midst of them went his way.

³¹ And he came down to Capernaum, a city of Galilee. And he was teaching them on the ³² sabbath day: and they were astonished at his teaching; for his word was with authority.

³³ And in the synagogue there was a man, which had a spirit of an unclean ²devil; and he cried ² Gr. *demon.*

³⁴ out with a loud voice, ³Ah! what have we to ³ Or, *Let alone* do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art,

³⁵ the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the ²devil had thrown him down in the midst, he came out of him, having

³⁶ done him no hurt. And amazement came upon all, and they spake together, one with

¹Or, this word,
that with
authority . . .
come out?

another, saying, What is ¹this word? for with authority and power he commandeth the unclean spirits, and they come out. And there ³⁷ went forth a rumour concerning him into every place of the region round about.

And he rose up from the synagogue, and ³⁸ entered into the house of Simon. And Simon's wife's mother was holden with a great fever; and they besought him for her. And he stood ³⁹ over her, and rebuked the fever; and it left her: and immediately she rose up and ministered unto them.

And when the sun was setting, all they that ⁴⁰ had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them. And ⁴¹ devils also came out from many, crying out, and saying, Thou art the Son of God. And rebuking them, he suffered them not to speak, because they knew that he was the Christ.

And when it was day, he came out and went ⁴² into a desert place: and the multitudes sought after him, and came unto him, and would have stayed him, that he should not go from them. But he said unto them, I must preach the ⁴³ good tidings of the kingdom of God to the other cities also: for therefore was I sent.

And he was preaching in the synagogues ⁴⁴ of ⁴Galilee.

Now it came to pass, while the multitude ¹ ⁵ pressed upon him and heard the word of God, that he was standing by the lake of Gennesaret; and he saw two boats standing by the ² lake: but the fishermen had gone out of them, and were washing their nets. And he entered ³ into one of the boats, which was Simon's, and asked him to put out a little from the land. And he sat down and taught the multitudes out

³ Or, gospel

⁴ Very many
ancient autho-
rities read
Judea.

4 of the boat. And when he had left speaking,
he said unto Simon, Put out into the deep,
5 and let down your nets for a draught. And
Simon answered and said, Master, we toiled all
night, and took nothing: but at thy word I will
6 let down the nets. And when they had this
done, they inclosed a great multitude of fishes;
7 and their nets were breaking; and they beck-
oned unto their partners in the other boat,
that they should come and help them. And
they came, and filled both the boats, so that
8 they began to sink. But Simon Peter, when
he saw it, fell down at Jesus' knees, saying,
Depart from me; for I am a sinful man, O
9 Lord. For he was amazed, and all that
were with him, at the draught of the fishes
10 which they had taken; and so were also
James and John, sons of Zebedee, which were
partners with Simon. And Jesus said unto
Simon, Fear not; from henceforth thou shalt
11 ¹catch men. And when they had brought their ^{1 Gr. take alive.} boats to land, they left all, and followed him.
12 And it came to pass, while he was in one
of the cities, behold, a man full of leprosy: and
when he saw Jesus, he fell on his face, and
besought him, saying, Lord, if thou wilt, thou
13 canst make me clean. And he stretched forth
his hand, and touched him, saying, I will; be
thou made clean. And straightway the leprosy
14 departed from him. And he charged him to
tell no man: but go thy way, and shew thyself
to the priest, and offer for thy cleansing, accord-
ing as Moses commanded, for a testimony unto
15 them. But so much the more went abroad the
report concerning him: and great multitudes
came together to hear, and to be healed of their
16 infirmities. But he withdrew himself in the
deserts, and prayed.

And it came to pass on one of those days, ¹⁷ that he was teaching; and there were Pharisees and doctors of the law sitting by, which were come out of every village of Galilee and Judæa and Jerusalem: and the power of the Lord was with him ¹⁸ to heal. And behold, men bring on a bed a man that was palsied: and they sought to bring him in, and to lay him before him. And not finding by what *way* they might ¹⁹ bring him in because of the multitude, they went up to the housetop, and let him down through the tiles with his couch into the midst before Jesus. And seeing their faith, he said, ²⁰ Man, thy sins are forgiven thee. And the ²¹ scribes and the Pharisees began to reason, saying, Who is this that speaketh blasphemies? Who can forgive sins, but God alone? But ²² Jesus perceiving their reasonings, answered and said unto them, ²³ What reason ye in your hearts? Whether is easier, to say, Thy sins ²⁴ are forgiven thee; or to say, Arise and walk? But that ye may know that the Son of man ²⁵ hath ³ power on earth to forgive sins (he said unto him that was palsied), I say unto thee, Arise, and take up thy couch, and go unto thy house. And immediately he rose up before ²⁶ them, and took up that whereon he lay, and departed to his house, glorifying God. And ²⁷ amazement took hold on all, and they glorified God; and they were filled with fear, saying, We have seen strange things to-day.

And after these things he went forth, and ²⁸ beheld a publican, named Levi, sitting at the place of toll, and said unto him, Follow me. And he forsook all, and rose up and followed ²⁹ him. And Levi made him a great feast in his ³⁰ house: and there was a great multitude of publicans and of others that were sitting at

¹ Gr. *that he should heal.*
Many ancient authorities read that he should heal them.

² Or, *Why*

³ Or, *authority*

30 meat with them. And ¹the Pharisees and their scribes murmured against his disciples, saying, Why do ye eat and drink with the publicans and sinners? And Jesus answering said unto them, They that are whole have no need of a physician; but they that are sick. 32 I am not come to call the righteous but sinners 33 to repentance. And they said unto him, The disciples of John fast often, and make supplications; likewise also the *disciples* of the Pharisees; 34 but thine eat and drink. And Jesus said unto them, Can ye make the sons of the bride-chamber fast, while the bridegroom is with them? 35 But the days will come; and when the bridegroom shall be taken away from them, then will 36 they fast in those days. And he spake also a parable unto them; No man rendeth a piece from a new garment and putteth it upon an old garment; else he will rend the new, and also the piece from the new will not agree with the 37 old. And no man putteth new wine into old ²wine-skins; else the new wine will burst the skins, and itself will be spilled, and the skins 38 will perish. But new wine must be put into 39 fresh wine-skins. And no man having drunk old *wine* desireth new: for he saith, The old is ³good.

6 1 Now it came to pass on a ⁴sabbath, that he was going through the cornfields; and his disciples plucked the ears of corn, and did eat, 2 rubbing them in their hands. But certain of the Pharisees said, Why do ye that which it is 3 not lawful to do on the sabbath day? And Jesus answering them said, Have ye not read even this, what David did, when he was an hungry, he, and they that were with him; 4 how he entered into the house of God, and did take and eat the shewbread, and gave also

¹ Or, the Pharisees and the scribes among them

² That is, skins used as bottles.

³ Many ancient authorities read better.

⁴ Many ancient authorities insert second-first.

to them that were with him; which it is not lawful to eat save for the priests alone? And 5 he said unto them, The Son of man is lord of the sabbath.

And it came to pass on another sabbath, 6 that he entered into the synagogue and taught: and there was a man there, and his right hand was withered. And the scribes and the Pharisees watched him, whether he would heal on the sabbath; that they might find how to accuse him. But he knew their thoughts; and he 8 said to the man that had his hand withered, Rise up, and stand forth in the midst. And he arose and stood forth. And Jesus said unto 9 them, I ask you, Is it lawful on the sabbath to do good, or to do harm? to save a life, or to destroy it? And he looked round about on 10 them all, and said unto him, Stretch forth thy hand. And he did so: and his hand was restored. But they were filled with ¹madness; 11 and communed one with another what they might do to Jesus.

And it came to pass in these days, that 12 he went out into the mountain to pray; and he continued all night in prayer to God. And 13 when it was day, he called his disciples: and he chose from them twelve, whom also he named apostles; Simon, whom he also named Peter, 14 and Andrew his brother, and James and John, and Philip and Bartholomew, and Matthew and 15 Thomas, and James *the son* of Alphæus, and Simon which was called the Zealot, and Judas 16 *the* ²*son* of James, and Judas Iscariot, which was the traitor; and he came down with 17 them, and stood on a level place, and a great multitude of his disciples, and a great number of the people from all Judæa and Jerusalem, and the sea coast of Tyre and Sidon, which

¹ Or, foolishness

² Or, brother.
See Jude 1.

came to hear him, and to be healed of their
18 diseases; and they that were troubled with
19 unclean spirits were healed. And all the mul-
titude sought to touch him: for power came
forth from him, and healed *them* all.

20 And he lifted up his eyes on his disciples,
and said, Blessed *are* ye poor: for yours is
21 the kingdom of God. Blessed *are* ye that
hunger now: for ye shall be filled. Blessed
are ye that weep now: for ye shall laugh.

22 Blessed are ye, when men shall hate you, and
when they shall separate you *from their com-*
pany, and reproach you, and cast out your name
23 as evil, for the Son of man's sake. Rejoice
in that day, and leap *for joy*: for behold, your
reward is great in heaven: for in the same
manner did their fathers unto the prophets.

24 But woe unto you that are rich! for ye have
25 received your consolation. Woe unto you, ye
that are full now! for ye shall hunger. Woe
unto you, ye that laugh now! for ye shall
26 mourn and weep. Woe *unto you*, when all
men shall speak well of you! for in the same
manner did their fathers to the false prophets.

27 But I say unto you which hear, Love your
28 enemies, do good to them that hate you, bless
them that curse you, pray for them that de-
29 spitefully use you. To him that smiteth thee
on the *one* cheek offer also the other; and
from him that taketh away thy cloke withhold
30 not thy coat also. Give to every one that
asketh thee; and of him that taketh away thy
31 goods ask them not again. And as ye would
that men should do to you, do ye also to them
32 likewise. And if ye love them that love you,
what thank have ye? for even sinners love
33 those that love them. And if ye do good
to them that do good to you, what thank have

ye? for even sinners do the same. And if ye 34
lend to them of whom ye hope to receive, what
thank have ye? even sinners lend to sinners,
to receive again as much. But love your 35
enemies, and do *them* good, and lend, ¹never
despairing; and your reward shall be great,
and ye shall be sons of the Most High: for
he is kind toward the unthankful and evil. Be 36
ye merciful, even as your Father is merciful.
And judge not, and ye shall not be judged: 37
and condemn not, and ye shall not be con-
demned: release, and ye shall be released:
give, and it shall be given unto you; good 38
measure, pressed down, shaken together, run-
ning over, shall they give into your bosom.
For with what measure ye mete it shall be
measured to you again.

And he spake also a parable unto them, 39
Can the blind guide the blind? shall they not
both fall into a pit? The disciple is not above 40
his ²master: but every one when he is per-
fected shall be as his ²master. And why be- 41
holdest thou the mote that is in thy brother's
eye, but considerest not the beam that is in
thine own eye? Or how canst thou say to thy 42
brother, Brother, let me cast out the mote that
is in thine eye, when thou thyself beholdest not
the beam that is in thine own eye? Thou
hypocrite, cast out first the beam out of thine
own eye, and then shalt thou see clearly to
cast out the mote that is in thy brother's eye.
For there is no good tree that bringeth forth 43
corrupt fruit; nor again a corrupt tree that
bringeth forth good fruit. For each tree is 44
known by its own fruit. For of thorns men do
not gather figs, nor of a bramble bush gather
they grapes. The good man out of the good 45
treasure of his heart bringeth forth that which

¹ Some ancient authorities read *despairing of no man.*

² Or, *teacher*

is good; and the evil *man* out of the evil *treasure* bringeth forth that which is evil: for out of the abundance of the heart his mouth speaketh.

46 And why call ye me, Lord, Lord, and do
 47 not the things which I say? Every one that cometh unto me, and heareth my words, and doeth them, I will shew you to whom he is
 48 like: he is like a man building a house, who digged and went deep, and laid a foundation upon the rock: and when a flood arose, the stream brake against that house, and could not shake it: ¹because it had been well builded.
 49 But he that heareth, and doeth not, is like a man that built a house upon the earth without a foundation; against which the stream brake, and straightway it fell in; and the ruin of that house was great.

7 1 After he had ended all his sayings in the ears of the people, he entered into Capernaum.

2 And a certain centurion's ²servant, who was ³dear unto him, was sick and at the point of ³death. And when he heard concerning Jesus, he sent unto him elders of the Jews, asking him that he would come and save his ²servant.

4 And they, when they came to Jesus, besought him earnestly, saying, He is worthy that thou
 5 shouldest do this for him: for he loveth our nation, and himself built us our synagogue.

6 And Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not ⁴worthy that

7 thou shouldest come under my roof: wherefore neither thought I myself worthy to come unto thee: but ⁵say the word, and my ⁶servant shall be healed. For I also am a man set

¹ Many ancient authorities read for it had been founded upon the rock: as in Matt. vii. 25.

² Gr. bond-servant.

³ Or, precious to him
Or, honourable with him

⁴ Gr. sufficient.

⁵ Gr. say with a word.

⁶ Or, boy

under authority, having under myself soldiers : and I say to this one, Go, and he goeth ; and to another, Come, and he cometh ; and to my ¹servant, Do this, and he doeth it. And ⁹when Jesus heard these things, he marvelled at him, and turned and said unto the multitude that followed him, I say unto you, I have not found so great faith, no, not in Israel. And they that were sent, returning to the house, ¹⁰found the ¹servant whole.

² Many ancient authorities read on the next day.

And it came to pass ²soon afterwards, that he ¹¹went to a city called Nain ; and his disciples went with him, and a great multitude. Now ¹²when he drew near to the gate of the city, behold, there was carried out one that was dead, the only son of his mother, and she was a widow : and much people of the city was with her. And when the Lord saw her, he had ¹³compassion on her, and said unto her; Weep not. And he came nigh and touched the ¹⁴bier : and the bearers stood still. And he said, Young man, I say unto thee, Arise. And ¹⁵he that was dead sat up, and began to speak. And he gave him to his mother. And fear ¹⁶took hold on all : and they glorified God, saying, A great prophet is arisen among us : and, God hath visited his people. And this report ¹⁷went forth concerning him in the whole of Judæa, and all the region round about.

And the disciples of John told him of all ¹⁸these things. And John calling unto him ¹⁹³two of his disciples sent them to the Lord, saying, Art thou he that cometh, or look we for another ? And when the men were ²⁰come unto him, they said, John the Baptist hath sent us unto thee, saying, Art thou he that cometh, or look we for another ? In that ²¹hour he cured many of diseases and ⁴plagues

³ Gr. certain two.

⁴ Gr. scourges.

¹ Gr. bond-servant.

and evil spirits; and on many that were blind
²² he bestowed sight. And he answered and said unto them, Go your way, and tell John what things ye have seen and heard; the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the poor have ¹good tidings preached ^{1 Or, the gospel} to them. And blessed is he, whosoever shall find none occasion of stumbling in me.

²⁴ And when the messengers of John were departed, he began to say unto the multitudes concerning John, What went ye out into the wilderness to behold? a reed shaken with ²⁵ the wind? But what went ye out to see? a man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live deli-²⁶cately, are in kings' courts. But what went ye out to see? a prophet? Yea, I say unto ²⁷ you, and much more than a prophet. This is he of whom it is written,

Behold, I send my messenger before thy face,

Who shall prepare thy way before thee.

²⁸ I say unto you, Among them that are born of women there is none greater than John: yet he that is ²but little in the kingdom of God ^{2 Gr. lesser.}

²⁹ is greater than he. And all the people when they heard, and the publicans, justified God, ³being baptized with the baptism of John.

³⁰ But the Pharisees and the lawyers rejected for themselves the counsel of God, ⁴being not ^{3 Or, having been}

³¹ baptized of him. Whereunto then shall I liken the men of this generation, and to what are ^{4 Or, not having been} they like? They are like unto children that sit in the marketplace, and call one to another; which say, We piped unto you, and ye did not dance; we wailed, and ye did not weep. For John the Baptist is come eating no bread

nor drinking wine; and ye say, He hath a ¹devil. The Son of man is come eating and ³⁴ drinking; and ye say, Behold, a gluttonous man, and a winebibber, a friend of publicans and sinners! And wisdom ²is justified of all ³⁵ her children.

And one of the Pharisees desired him that ³⁶ he would eat with him. And he entered into the Pharisee's house, and sat down to meat. And behold, a woman which was in the city, a ³⁷ sinner; and when she knew that he was sitting at meat in the Pharisee's house, she brought ³an alabaster cruse of ointment, and standing ³⁸ behind at his feet, weeping, she began to wet his feet with her tears, and wiped them with the hair of her head, and ⁴kissed his feet, and anointed them with the ointment. Now when ³⁹

the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were ⁵a prophet, would have perceived who and what manner of woman this is which toucheth him, that she is a sinner. And Jesus ⁴⁰

answering said unto him, Simon, I have somewhat to say unto thee. And he saith, ⁶Master,

say on. A certain lender had two debtors: ⁴¹

the one owed five hundred ⁷pence, and the other fifty. When they had not *wherewith* to ⁴²

pay, he forgave them both. Which of them therefore will love him most? Simon answered ⁴³

and said, He, I suppose, to whom he forgave the most. And he said unto him, Thou hast rightly judged. And turning to the ⁴⁴

woman, he said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath

wetted my feet with her tears, and wiped them with her hair. Thou gavest me no kiss: but ⁴⁵

she, since the time I came in, hath not ceased.

¹ Gr. *demon*.

² Or, *was*.

³ Or, *a flask*.

⁴ Gr. *kissed much.*

⁵ Some ancient authorities read *the prophet*. See John i. 21, 25.

⁶ Or, *Teacher*.

⁷ See marginal note on Matt. xviii. 28.

46 to ¹kiss my feet. My head with oil thou didst ¹Gr. *kiss much.*
not anoint: but she hath anointed my feet
47 with ointment. Wherefore I say unto thee,
Her sins, which are many, are forgiven; for
she loved much: but to whom little is for-
48 given, *the same* loveth little. And he said unto
49 her, Thy sins are forgiven. And they that sat
at meat with him began to say ²within them-
selves, Who is this that even forgiveth sins?
50 And he said unto the woman, Thy faith hath
saved thee; go in peace.

8 1 And it came to pass soon afterwards, that he
went about through cities and villages, preach-
ing and bringing the ³good tidings of the king-³Or, *gospel*
dom of God, and with him the twelve, and
certain women which had been healed of evil
spirits and infirmities, Mary that was called
Magdalene, from whom seven ⁴devils had gone ⁴Gr. *demons.*
3 out, and Joanna the wife of Chuza Herod's
steward, and Susanna, and many others, which
ministered unto ⁵them of their substance.
5 Many ancient
authorities
read *him*.
4 And when a great multitude came together,
and they of every city resorted unto him, he
5 spake by a parable: The sower went forth
to sow his seed: and as he sowed, some fell
by the way side; and it was trodden under foot,
6 and the birds of the heaven devoured it. And
other fell on the rock; and as soon as it grew,
it withered away, because it had no moisture.
7 And other fell amidst the thorns; and the
8 thorns grew with it, and choked it. And
other fell into the good ground, and grew,
and brought forth fruit a hundredfold. As
he said these things, he cried, He that hath
ears to hear, let him hear.
9 And his disciples asked him what this parable
10 might be. And he said, Unto you it is given to
know the mysteries of the kingdom of God:

but to the rest in parables; that seeing they may not see, and hearing they may not understand. Now the parable is this: The seed is ¹¹ the word of God. And those by the way side ¹² are they that have heard; then cometh the devil, and taketh away the word from their heart, that they may not believe and be saved. And those on the rock ¹³ are they which, when they have heard, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among the thorns, these ¹⁴ are they that have heard, and as they go on their way they are choked with cares and riches and pleasures of *this* life, and bring no fruit to perfection. And that in the good ¹⁵ ground, these are such as in an honest and good heart, having heard the word, hold it fast, and bring forth fruit with patience.

And no man, when he hath lighted a lamp, ¹⁶ covereth it with a vessel, or putteth it under a bed; but putteth it on a stand, that they which enter in may see the light. For nothing ¹⁷ is hid, that shall not be made manifest; nor *anything* secret, that shall not be known and come to light. Take heed therefore how ye ¹⁸ hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken away even that which he ¹thinketh he hath.

And there came to him his mother and ¹⁹ brethren, and they could not come at him for the crowd. And it was told him, Thy mother ²⁰ and thy brethren stand without, desiring to see thee. But he answered and said unto them, ²¹ My mother and my brethren are these which hear the word of God, and do it.

Now it came to pass on one of those days, ²²

¹ Or, seemeth
to have

that he entered into a boat, himself and his disciples; and he said unto them, Let us go over unto the other side of the lake: and
²³ they launched forth. But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filling *with*
²⁴ water, and were in jeopardy. And they came to him, and awoke him, saying, Master, master, we perish. And he awoke, and rebuked the wind and the raging of the water: and they
²⁵ ceased, and there was a calm. And he said unto them, Where is your faith? And being afraid they marvelled, saying one to another, Who then is this, that he commandeth even the winds and the water, and they obey him?

²⁶ And they arrived at the country of the ¹Gerasenes, which is over against Galilee.

²⁷ And when he was come forth upon the land, there met him a certain man out of the city, who had ²devils; and for a long time he had worn no clothes, and abode not in *any* house,

²⁸ but in the tombs. And when he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of the Most High God? I

²⁹ beseech thee, torment me not. For he commanded the unclean spirit to come out from the man. For ³oftentimes it had seized him: and he was kept under guard, and bound with chains and fetters; and breaking the bands asunder, he was driven of the ⁴devil into the deserts.

³⁰ And Jesus asked him, What is thy name?

And he said, Legion; for many ²devils were ³¹entered into him. And they intreated him that he would not command them to depart ³²into the abyss. Now there was there a herd of many swine feeding on the mountain: and they intreated him that he would give them

¹ Many ancient authorities read *Gergesenes*; others, *Gadarenes*: and so in ver. 37.

² Gr. *demons*.

³ Or, *of a long time*

⁴ Gr. *demon*.

leave to enter into them. And he gave them leave. And the ¹devils came out from the man, and entered into the swine: and the herd rushed down the steep into the lake, and were choked. And when they that fed them saw what had come to pass, they fled, and told it in the city and in the country. And they went out to see what had come to pass; and they came to Jesus, and found the man, from whom the ¹devils were gone out, sitting, clothed and in his right mind, at the feet of Jesus: and they were afraid. And they that saw it told them how he that was possessed with ¹devils was ²made whole. And all the people of the country of the Gerasenes round about asked him to depart from them; for they were holden with great fear: and he entered into a boat, and returned. But the man from whom the ¹devils were gone out prayed him that he might be with him: but he sent him away, saying, Return to thy house, and declare how great things God hath done for thee. And he went his way, publishing throughout the whole city how great things Jesus had done for him.

And as Jesus returned, the multitude welcomed him; for they were all waiting for him. And behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him to come into his house; for he had an only daughter, about twelve years of age, and she lay a dying. But as he went the multitudes thronged him.

And a woman having an issue of blood twelve years, which ³had spent all her living upon physicians, and could not be healed of any, came behind him, and touched the

³ Some ancient authorities omit had spent all her living upon physicians, and.

border of his garment: and immediately the
 45 issue of her blood stanched. And Jesus said, Who is it that touched me? And when all denied, Peter said, ¹and they that were with him, Master, the multitudes press thee and
 46 crush *thee*. But Jesus said, Some one did touch me: for I perceived that power had
 47 gone forth from me. And when the woman saw that she was not hid, she came trembling, and falling down before him declared in the presence of all the people for what cause she touched him, and how she was healed imme-
 48 diately. And he said unto her, Daughter, thy faith hath ²made thee whole; go in peace.

¹ Some ancient authorities omit *and they that were with him.*

49 While he yet spake, there cometh one from the ruler of the synagogue's *house*, saying, Thy daughter is dead; trouble not the ³Mas-
 50 ter. But Jesus hearing it, answered him, Fear not: only believe, and she shall be ⁴made whole. And when he came to the house, he suffered not any man to enter in with him, save Peter, and John, and James, and the father
 52 of the maiden and her mother. And all were weeping, and bewailing her: but he said, Weep not; for she is not dead, but sleepeth.
 53 And they laughed him to scorn, knowing
 54 that she was dead. But he, taking her by
 55 the hand, called, saying, Maiden, arise. And her spirit returned, and she rose up imme-
 56 diately: and he commanded that *something* be given her to eat. And her parents were amazed: but he charged them to tell no man what had been done.

² Or, saved thee

³ Or, Teacher

⁴ Or, saved

9 1 And he called the twelve together, and gave them power and authority over all ⁵devils, and
 2 to cure diseases. And he sent them forth to preach the kingdom of God, and to heal
 3 ⁶the sick. And he said unto them, Take

⁵ Gr. *demons.*

⁶ Some ancient authorities omit *the sick.*

nothing for your journey, neither staff, nor wallet, nor bread, nor money; neither have two coats. And into whatsoever house ye enter,⁴ there abide, and thence depart. And as⁵ many as receive you not, when ye depart from that city, shake off the dust from your feet for a testimony against them. And⁶ they departed, and went throughout the villages, preaching the gospel, and healing every-where.

Now Herod the tetrarch heard of all that⁷ was done: and he was much perplexed, because that it was said by some, that John was risen from the dead; and by some, that Elijah⁸ had appeared; and by others, that one of the old prophets was risen again. And Herod⁹ said, John I beheaded: but who is this, about whom I hear such things? And he sought to see him.

And the apostles, when they were returned,¹⁰ declared unto him what things they had done. And he took them, and withdrew apart to a city called Bethsaida. But the multitudes per-¹¹ceiving it followed him: and he welcomed them, and spake to them of the kingdom of God, and them that had need of healing he healed. And the day began to wear away;¹² and the twelve came, and said unto him, Send the multitude away, that they may go into the villages and country round about, and lodge, and get victuals: for we are here in a desert place. But he said unto them, Give ye them¹³ to eat. And they said, We have no more than five loaves and two fishes; except we should go and buy food for all this people. For they¹⁴ were about five thousand men. And he said unto his disciples, Make them¹⁵ sit down in com-pañies, about fifty each. And they did so, and¹⁵

¹ Gr. *recline*.

- 16 made them all ¹sit down. And he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake; and gave to the disciples to set before the multitude.
17 And they did eat, and were all filled: and there was taken up that which remained over to them of broken pieces, twelve baskets.
- 18 And it came to pass, as he was praying alone, the disciples were with him: and he asked them, saying, Who do the multitudes say ¹that I am? And they answering said, John the Baptist; but others say, Elijah; and others, that one of the old prophets is risen again. And he said unto them, But who say ye that I am? And Peter answering said, The Christ of God. But he charged them, and commanded them to tell this to no man; saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be killed, and the third day be raised up. And he said unto all, If any man would come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever would save his ²life shall lose it; but whosoever shall lose his ²life for my sake, the same shall save it. For what is a man profited, if he gain the whole world, and lose or forfeit his own self? For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he cometh in his own glory, and the glory of the Father, and of the holy angels. But I tell you of a truth, There be some of them that stand here, which shall in no wise taste of death, till they see the kingdom of God.
- 28 And it came to pass about eight days after these sayings, he took with him Peter and John and James, and went up into the

² Or, soul

mountain to pray. And as he was praying, the ²⁹ fashion of his countenance was altered, and his raiment *became* white and dazzling. And behold, there talked with him two men, which were Moses and Elijah; who appeared in glory, ³¹ and spake of his ¹decease which he was about to accomplish at Jerusalem. Now Peter and ³² they that were with him were heavy with sleep: but ²when they were fully awake, they saw his glory, and the two men that stood with him. And it came to pass, as they were ³³ parting from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three ³tabernacles; one for thee, and one for Moses, and one for Elijah: not knowing what he said. And while he said these things, there ³⁴ came a cloud, and overshadowed them: and they feared as they entered into the cloud.

And a voice came out of the cloud, saying, ³⁵This is ⁴my Son, my chosen: hear ye him. And when the voice ⁵came, Jesus was found ³⁶alone. And they held their peace, and told no man in those days any of the things which they had seen.

And it came to pass, on the next day, when ³⁷they were come down from the mountain, a great multitude met him. And behold, a man ³⁸from the multitude cried, saying, ⁶Master, I beseech thee to look upon my son; for he is mine only child: and behold, a spirit taketh ³⁹him, and he suddenly crieth out; and it ⁷teareth him that he foameth, and it hardly departeth from him, bruising him sorely. And I ⁴⁰sought thy disciples to cast it out; and they could not. And Jesus answered and said, O ⁴¹faithless and perverse generation, how long shall I be with you, and bear with you? bring hither thy son. And as he was yet a coming, ⁴²

¹ Or, *departure*

² Or, *having re-mained awake*

³ Or, *booths*

⁴ Many ancient authorities read *my be-loved Son.*
See Matt. xvii.
⁵; Mark ix. 7.

⁶ Or, *was past*

⁶ Or, *Teacher*

⁷ Or, *con-vulseth*

the ¹devil ²dashed him down, and ³tare *him* grievously. But Jesus rebuked the unclean spirit, and healed the boy, and gave him back ⁴³to his father. And they were all astonished at the majesty of God.

But while all were marvelling at all the things which he did, he said unto his disciples, ⁴⁴Let these words sink into your ears: for the Son of man shall be delivered up into the ⁴⁵hands of men. But they understood not this saying, and it was concealed from them, that they should not perceive it: and they were afraid to ask him about this saying.

⁴⁶ And there arose a reasoning among them, ⁴⁷which of them should be ⁴greatest. But when ⁴Gr. greater. Jesus saw the reasoning of their heart, he took ⁴⁸a little child, and set him by his side, and said unto them, Whosoever shall receive this little child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is ⁵least among you all, the same ⁵Gr. lesser. is great.

⁴⁹ And John answered and said, Master, we saw one casting out ⁶devils in thy name; and we ⁶Gr. demons. forbade him, because he followeth not with us. ⁵⁰ But Jesus said unto him, Forbid *him* not: for he that is not against you is for you.

⁵¹ And it came to pass, when the days ⁷were well-nigh come that he should be received up, he stedfastly set his face to go to Jerusalem, ⁵²and sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was *as though* ⁵⁴he were going to Jerusalem. And when his disciples James and John saw *this*, they said, Lord, wilt thou that we bid fire to come down ⁵⁵from heaven, and consume them⁸? But he

¹ Gr. demon.² Or, rent him³ Or, convulsed⁷ Gr. were being fulfilled.⁸ Many ancient authorities add even as Elijah did.

¹ Some ancient authorities add and said, *Ye know not what manner of spirit ye are of.* Some, but fewer, add also *For the Son of man came not to destroy men's lives, but to save them.*

² Gr. *lodging places.*

turned, and rebuked them¹. And they went ⁵⁶ to another village.

And as they went in the way, a certain ⁵⁷ man said unto him, I will follow thee whither-soever thou goest. And Jesus said unto him, ⁵⁸ The foxes have holes, and the birds of the heaven ² have nests; but the Son of man hath not where to lay his head. And he said unto ⁵⁹ another, Follow me. But he said, Lord, suffer me first to go and bury my father. But he ⁶⁰ said unto him, Leave the dead to bury their own dead; but go thou and publish abroad the kingdom of God. And another also said, I ⁶¹ will follow thee, Lord; but first suffer me to bid farewell to them that are at my house. But Jesus said unto him, No man, having put ⁶² his hand to the plough, and looking back, is fit for the kingdom of God.

Now after these things the Lord appointed ¹ **10** seventy³ others, and sent them two and two before his face into every city and place, whither he himself was about to come. And ² he said unto them, The harvest is plenteous, but the labourers are few: pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest. Go your ways: be ³ hold, I send you forth as lambs in the midst of wolves. Carry no purse, no wallet, no ⁴ shoes: and salute no man on the way. And ⁵ into whatsoever house ye shall ⁴ enter, first say, Peace ⁵ be to this house. And if a son of peace ⁶ be there, your peace shall rest upon ⁵ him: but if not, it shall turn to you again. And in ⁷ that same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house. And into whatsoever city ye enter, and ⁸ they receive you, eat such things as are set

³ Many ancient authorities add and two: and so in ver.

^{17.}

⁴ Or, enter first, say

⁵ Or, it

9 before you: and heal the sick that are therein,
 10 and say unto them, The kingdom of God is
 11 come nigh unto you. But into whatsoever city
 ye shall enter, and they receive you not, go out
 12 into the streets thereof and say, Even the dust
 from your city, that cleaveth to our feet, we
 do wipe off against you: howbeit know this,
 13 that the kingdom of God is come nigh. I
 say unto you, It shall be more tolerable in that
 14 day for Sodom, than for that city. Woe unto
 thee, Chorazin! woe unto thee, Bethsaida! for
 if the ¹mighty works had been done in Tyre
 and Sidon, which were done in you, they would
 have repented long ago, sitting in sackcloth and
 15 ashes. Howbeit it shall be more tolerable
 for Tyre and Sidon in the judgement, than for
 16 you. And thou, Capernaum, shalt thou be
 exalted unto heaven? thou shalt be brought
 down unto Hades. He that heareth you hear-
 eth me; and he that rejecteth you rejecteth
 me; and he that rejecteth me rejecteth him
 that sent me.

17 And the seventy returned with joy, saying,
 Lord, even the ²devils are subject unto us in
 18 thy name. And he said unto them, I beheld
 19 Satan fallen as lightning from heaven. Behold,
 I have given you authority to tread upon ser-
 pents and scorpions, and over all the power
 of the enemy: and nothing shall in any wise
 20 hurt you. Howbeit in this rejoice not, that
 the spirits are subject unto you; but rejoice
 that your names are written in heaven.

21 In that same hour he rejoiced ³in the Holy ³ Or, *by*
 Spirit, and said, I ⁴thank thee, O Father, Lord ⁴ Or, *praise*
 of heaven and earth, that thou didst hide these
 things from the wise and understanding, and
 didst reveal them unto babes: yea, Father; ⁵for ⁵ Or, *that*
 22 so it was well-pleasing in thy sight. All things

have been delivered unto me of my Father: and no one knoweth who the Son is, save the Father; and who the Father is, save the Son, and he to whomsoever the Son willeth to reveal *him*. And turning to the disciples, he ²³ said privately, Blessed *are* the eyes which see the things that ye see: for I say unto you, ²⁴ that many prophets and kings desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not.

¹ Or, *Teacher*

And behold, a certain lawyer stood up and ²⁵ tempted him, saying, ¹Master, what shall I do to inherit eternal life? And he said unto him, ²⁶ What is written in the law? how readest thou? And he answering said, Thou shalt love the ²⁷ Lord thy God ²with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And ²⁸ he said unto him, Thou hast answered right: this do, and thou shalt live. But he, desiring ²⁹ to justify himself, said unto Jesus, And who is my neighbour? Jesus made answer and said, ³⁰ A certain man was going down from Jerusalem to Jericho; and he fell among robbers, which both stripped him and beat him, and departed, leaving him half dead. And by chance a ³¹ certain priest was going down that way: and when he saw him, he passed by on the other side. And in like manner a Levite also, when ³² he came to the place, and saw him, passed by on the other side. But a certain Samaritan, as ³³ he journeyed, came where he was: and when he saw him, he was moved with compassion, and came to him, and bound up his wounds, ³⁴ pouring on *them* oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him. And on the morrow he ³⁵

² Gr. *from.*

took out two ¹pence, and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee. Which of these three, thinkest thou, proved neighbour unto him that fell among the robbers? And he said, He that shewed mercy on him. And Jesus said unto him, Go, and do thou likewise.

¹ See marginal note on Matt. xviii. 28.

38 Now as they went on their way, he entered into a certain village: and a certain woman named Martha received him into her house. 39 And she had a sister called Mary, which also sat at the Lord's feet, and heard his word. 40 But Martha was ²cumbered about much serving; and she came up to him, and said, Lord, dost thou not care that my sister did leave me to serve alone? bid her therefore that she help me. But the Lord answered and said unto her, ³Martha, Martha, thou art anxious and troubled about many things: ⁴but one thing is needful: for Mary hath chosen the good part, which shall not be taken away from her.

11 1 And it came to pass, as he was praying in a certain place, that when he ceased, one of his disciples said unto him, Lord, teach us to pray, 2 even as John also taught his disciples. And he said unto them, When ye pray, say, ⁵Father, Hallowed be thy name. Thy kingdom come. ⁶ 3, 4 Give us day by day ⁷our daily bread. And forgive us our sins; for we ourselves also forgive every one that is indebted to us. And bring us not into temptation ⁸.

² Gr. *dis-tracted*.

³ A few ancient authorities read *Martha, Martha, thou art troubled: Mary hath chosen &c.*

⁴ Many ancient authorities read *but few things are needful, or one.*

⁵ Many ancient authorities read *Our Father, which art in heaven.* See Matt. vi. 9.

⁶ Many ancient authorities add *Thy will be done, as in heaven, so on earth.* See Matt. vi. 10.

⁷ Gr. *our bread for the coming day.*

⁸ Many ancient authorities add *but deliver us from the evil one (or, from evil).* See Matt. vi. 13.

before him; and he from within shall answer ⁷
and say, Trouble me not: the door is now
shut, and my children are with me in bed; I
cannot rise and give thee? I say unto you, ⁸
Though he will not rise and give him, because
he is his friend, yet because of his importunity
he will arise and give him ¹as many as he
needeth. And I say unto you, Ask, and it ⁹
shall be given you; seek, and ye shall find;
knock, and it shall be opened unto you. For ¹⁰
every one that asketh receiveth; and he that
seeketh findeth; and to him that knocketh it
shall be opened. And of which of you that ¹¹
is a father shall his son ask ²a loaf, and he give
him a stone? or a fish, and he for a fish give
him a serpent? Or if he shall ask an egg, will ¹²
he give him a scorpion? If ye then, being ¹³
evil, know how to give good gifts unto your
children, how much more shall *your* heavenly
Father give the Holy Spirit to them that ask
him?

³ Gr. *demon*.

And he was casting out a ³devil *which was* ¹⁴
dumb. And it came to pass, when the ³devil
was gone out, the dumb man spake; and the
multitudes marvelled. But some of them said,
⁴ By Beelzebub the prince of the ⁵devils casteth
he out ⁵devils. And others, tempting *him*, ¹⁶
sought of him a sign from heaven. But he, ¹⁷
knowing their thoughts, said unto them, Every
kingdom divided against itself is brought to
desolation; ⁶ and a house *divided* against a
house falleth. And if Satan also is divided
against himself, how shall his kingdom stand?
because ye say that I cast out ⁵devils ⁴by Beel-
zebub. And if I ⁴by Beelzebub cast out ⁵devils, ¹⁹
by whom do your sons cast them out? there-
fore shall they be your judges. But if I by the ²⁰
finger of God cast out ⁵devils, then is the king-

¹ Or, *In.*

⁵ Gr. *demons*.

⁶ Or, *and house*
falleth upon
house.

21 dom of God come upon you. When the strong man fully armed guardeth his own court, his
22 goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him his whole armour wherein
23 he trusted, and divideth his spoils. He that is not with me is against me; and he that
24 gathereth not with me scattereth. The unclean spirit when ¹he is gone out of the man, passeth ¹Or, it through waterless places, seeking rest; and finding none, ¹he saith, I will turn back unto
25 my house whence I came out. And when ¹he is come, ¹he findeth it swept and garnished.
26 Then goeth ¹he, and taketh *to him* seven other spirits more evil than ²himself; and they enter ²Or, itself in and dwell there: and the last state of that man becometh worse than the first.
27 And it came to pass, as he said these things, a certain woman out of the multitude lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the breasts which
28 thou didst suck. But he said, Yea rather, blessed are they that hear the word of God, and keep it.
29 And when the multitudes were gathering together unto him, he began to say, This generation is an evil generation: it seeketh after a sign; and there shall no sign be given to it but
30 the sign of Jonah. For even as Jonah became a sign unto the Ninevites, so shall also the Son
31 of man be to this generation. The queen of the south shall rise up in the judgement with the men of this generation, and shall condemn them: for she came from the ends of the earth to hear the wisdom of Solomon; and behold,
32 ³a greater than Solomon is here. The men of Nineveh shall stand up in the judgement with this generation, and shall condemn it: for they ³Gr. more than.

repented at the preaching of Jonah; and behold, ¹a greater than Jonah is here.

No man, when he hath lighted a lamp, ³³ putteth it in a cellar, neither under the bushel, but on the stand, that they which enter in may see the light. The lamp of thy body ³⁴ is thine eye: when thine eye is single, thy whole body also is full of light; but when it is evil, thy body also is full of darkness. Look therefore whether the light that is in thee ³⁵ be not darkness. If therefore thy whole body ³⁶ be full of light, having no part dark, it shall be wholly full of light, as when the lamp with its bright shining doth give thee light.

Now as he spake, a Pharisee asketh him ³⁷ ²Gr. *breakfast*. to ²dine with him: and he went in, and sat down to meat. And when the Pharisee saw ³⁸ it, he marvelled that he had not first washed before ²dinner. And the Lord said unto him, ³⁹ Now do ye Pharisees cleanse the outside of the cup and of the platter; but your inward part is full of extortion and wickedness. Ye foolish ⁴⁰ ones, did not he that made the outside make the inside also? Howbeit give for alms those ⁴¹ things which ³are within; and behold, all things are clean unto you.

But woe unto you Pharisees! for ye tithe ⁴² mint and rue and every herb, and pass over judgement and the love of God: but these ought ye to have done, and not to leave the other undone. Woe unto you Pharisees! for ⁴³ ye love the chief seats in the synagogues, and the salutations in the marketplaces. Woe unto ⁴⁴ you! for ye are as the tombs which appear not, and the men that walk over *them* know it not.

And one of the lawyers answering saith unto ⁴⁵ him, ⁴Master, in saying this thou reproachest

¹ Or, *Teacher*

³ Or, *ye can*

46 us also. And he said, Woe unto you lawyers also! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the
 47 burdens with one of your fingers. Woe unto you! for ye build the tombs of the prophets,
 48 and your fathers killed them. So ye are witnesses and consent unto the works of your fathers: for they killed them, and ye build
 49 *their tombs*. Therefore also said the wisdom of God, I will send unto them prophets and apostles; and *some* of them they shall kill and
 50 persecute; that the blood of all the prophets, which was shed from the foundation of the world, may be required of this genera-
 51 tion; from the blood of Abel unto the blood of Zachariah, who perished between the altar and the ¹*sanctuary*: yea, I say unto you, it ¹Gr. *house*.
 52 shall be required of this generation. Woe unto you lawyers! for ye took away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

53 And when he was come out from thence, the scribes and the Pharisees began to ²press upon *him* vehemently, and to provoke him to
 54 speak of ³many things; laying wait for him, to catch something out of his mouth.

12 In the mean timē, when ⁴the many thousands of the multitude were gathered together, insomuch that they trode one upon another, he began to ⁵say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is
 2 hypocrisy. But there is nothing covered up, that shall not be revealed: and hid, that shall
 3 not be known. Wherefore whatsoever ye have said in the darkness shall be heard in the light; and what ye have spoken in the ear in the inner chambers shall be proclaimed upon

² Or, set themselves vehemently against him

³ Or, more

⁴ Gr. the myriads of.

⁵ Or, say unto his disciples, First of all beware ye

the house tops. And I say unto you my friends, Be not afraid of them which kill the body, and after that have no more that they can do. But I will warn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him. Are not five sparrows sold for two farthings? and not one of them is forgotten in the sight of God. But the very hairs of your head are all numbered. Fear not: ye are of more value than many sparrows. And I say unto you, Every one who shall confess ³me before men, ⁴him shall the Son of man also confess before the angels of God: but he that denieth me in the presence of men shall be denied in the presence of the angels of God. And every one who shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Spirit it shall not be forgiven. And when they bring you before the synagogues, and the rulers, and the authorities, be not anxious how or what ye shall answer, or what ye shall say: for the Holy Spirit shall teach you in that very hour what ye ought to say.

And one out of the multitude said unto him, ¹³ Master, bid my brother divide the inheritance with me. But he said unto him, Man, who made me a judge or a divider over you? And he said unto them, Take heed, and keep yourselves from all covetousness: ⁶for a man's life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he reasoned within himself, saying, What shall I do, because I have not where to bestow my fruits? And he said, This will I do: I will pull down ¹⁷

¹ Or, authority
² Gr. Gehenna.

³ Gr. in me.
⁴ Gr. in him.

⁵ Or, Teacher

⁶ Gr. for not in a man's abundance consisteth his life, from the things which he possesseth.

my barns, and build greater; and there will I
 19 bestow all my corn and my goods. And I will
 say to my ¹soul, ¹Soul, thou hast much goods ¹ Or, *life*
 laid up for many years; take thine ease, eat,
 20 drink, be merry. But God said unto him, Thou
 foolish one, this night ²is thy ¹soul required of
 thee; and the things which thou hast prepared,
 21 whose shall they be? So is he that layeth up
 treasure for himself, and is not rich toward God.

22 And he said unto his disciples, Therefore I
 say unto you, Be not anxious for *your* ³life, ³ Or, *soul*
 what ye shall eat; nor yet for your body, what
 23 ye shall put on. For the ³life is more than the
 24 food, and the body than the raiment. Con-
 sider the ravens, that they sow not, neither
 reap; which have no store-chamber nor barn;
 and God feedeth them: of how much more value
 25 are ye than the birds! And which of you
 by being anxious can add a cubit unto his
 26 ⁴stature? If then ye are not able to do even ⁴ Or, *age*
 that which is least, why are ye anxious con-
 27 cerning the rest? Consider the lilies, how they
 grow: they toil not, neither do they spin; yet
 I say unto you, Even Solomon in all his glory
 28 was not arrayed like one of these. But if God
 doth so clothe the grass in the field, which to-
 day is, and to-morrow is cast into the oven;
 how much more *shall he clothe* you, O ye of
 29 little faith? And seek not ye what ye shall
 eat, and what ye shall drink, neither be ye of
 30 doubtful mind. For all these things do the
 nations of the world seek after: but your
 Father knoweth that ye have need of these
 31 things. Howbeit seek ye ⁵his kingdom, and
 32 these things shall be added unto you. Fear
 not, little flock; for it is your Father's good
 33 pleasure to give you the kingdom. Sell that
 ye have, and give alms; make for yourselves

⁵ Many ancient authorities
 read the kingdom of God.

purses which wax not old, a treasure in the heavens that faileth not, where no thief draweth near, neither moth destroyeth. For where ³⁴ your treasure is, there will your heart be also.

Let your loins be girded about, and your lamps burning; and be ye yourselves like ³⁶ unto men looking for their lord, when he shall return from the marriage feast; that, when he cometh and knocketh, they may straightway open unto him. Blessed are those ¹servants, ³⁷ whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them sit down to meat, and shall come and serve them. And if he ³⁸ shall come in the second watch, and if in the third, and find *them* so, blessed are those servants. ² But know this, that if the master ³⁹ of the house had known in what hour the thief was coming, he would have watched, and not have left his house to be ³broken through. Be ye also ready: for in an hour that ye think ⁴⁰ not the Son of man cometh.

And Peter said, Lord, speakest thou this ⁴¹ parable unto us, or even unto all? And the ⁴² Lord said, Who then is ⁴the faithful and wise steward, whom his lord shall set over his household, to give them their portion of food in due season? Blessed is that ⁵servant, whom ⁴³

¹ Or, *the faithful steward, the wise man whom &c.*

² Gr. *bond-servant.*

³ Or, *severely scourge him*

his lord when he cometh shall find so doing. Of a truth I say unto you, that he will set ⁴⁴ him over all that he hath. But if that ⁵servant ⁴⁵ shall say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and the maidservants, and to eat and drink, and to be drunken; the lord of that ⁵servant ⁴⁶ shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall ⁶cut him asunder, and appoint his

47 portion with the unfaithful. And that ¹servant, which knew his lord's will, and made not ready, nor did according to his will, shall be beaten
 48 with many *stripes*; but he that knew not, and did things worthy of stripes, shall be beaten with few *stripes*. And to whomsoever much is given, of him shall much be required: and to whom they commit much, of him will they ask the more.

49 I came to cast fire upon the earth; and what 50 will I, if it is already kindled? But I have a baptism to be baptized with; and how am I 51 straitened till it be accomplished! Think ye that I am come to give peace in the earth?
 52 I tell you, Nay; but rather division: for there shall be from henceforth five in one house divided, three against two, and two against 53 three. They shall be divided, father against son, and son against father; mother against daughter, and daughter against her mother; mother in law against her daughter in law, and daughter in law against her mother in law.

54 And he said to the multitudes also, When ye see a cloud rising in the west, straightway ye say, There cometh a shower; and so it 55 cometh to pass. And when *ye see* a south wind blowing, ye say, There will be a ²scorching ²Or, *hot wind*
 56 heat; and it cometh to pass. Ye hypocrites, ye know how to ³interpret the face of the earth ³Gr. *prove*. and the heaven; but how is it that ye know 57 not how to ³interpret this time? And why even 58 of yourselves judge ye not what is right? For as thou art going with thine adversary before the magistrate, on the way give diligence to be quit of him; lest haply he hale thee unto the judge, and the judge shall deliver thee to the ⁴officer, ⁴Gr. *exactor*.
 59 and the ⁴officer shall cast thee into prison. I say unto thee, Thou shalt by no means come

out thence, till thou have paid the very last mite.

Now there were some present at that very ¹ 13 season which told him of the Galilæans, whose blood Pilate had mingled with their sacrifices. And he answered and said unto them, ² Think ye that these Galilæans were sinners above all the Galilæans, because they have suffered these things? I tell you, Nay: but, ³ except ye repent, ye shall all in like manner perish. Or those eighteen, upon whom the ⁴ tower in Siloam fell, and killed them, think ye that they were ¹ offenders above all the men that dwell in Jerusalem? I tell you, Nay: but, ⁵ except ye repent, ye shall all likewise perish.

And he spake this parable; A certain man ⁶ had a fig tree planted in his vineyard; and he came seeking fruit thereon, and found none. And he said unto the vinedresser, Behold, ⁷ these three years I come seeking fruit on this fig tree, and find none: cut it down; why doth it also cumber the ground? And he answering ⁸ saith unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: and if ⁹ it bear fruit thenceforth, well; but if not, thou shalt cut it down.

And he was teaching in one of the synagogues on the sabbath day. And behold, a ¹⁰ woman which had a spirit of infirmity eighteen years; and she was bowed together, and could in no wise lift herself up. And when Je- ¹¹ sus saw her, he called her, and said to her, Woman, thou art loosed from thine infirmity. And he laid his hands upon her: and imme- ¹² diately she was made straight, and glorified God. And the ruler of the synagogue, being ¹³ moved with indignation because Jesus had healed on the sabbath, answered and said to

¹ Gr. *debtors.*

the multitude, There are six days in which men ought to work: in them therefore come and be healed, and not on the day of the ¹⁵ sabbath. But the Lord answered him, and said, Ye hypocrites, doth not each one of you on the sabbath loose his ox or his ass from the ¹⁶ ¹ stall, and lead him away to watering? And ¹ Gr. *manger.* ought not this woman, being a daughter of Abraham, whom Satan had bound, lo, *these* eighteen years, to have been loosed from this ¹⁷ bond on the day of the sabbath? And as he said these things, all his adversaries were put to shame: and all the multitude rejoiced for all the glorious things that were done by him.

¹⁸ He said therefore, Unto what is the kingdom of God like? and whereunto shall I ¹⁹ liken it? It is like unto a grain of mustard seed, which a man took, and cast into his own garden; and it grew, and became a tree; and the birds of the heaven lodged in the branches ²⁰ thereof. And again he said, Whereunto shall ²¹ I liken the kingdom of God? It is like unto leaven, which a woman took and hid in three ² measures of meal, till it was all leavened.

²² And he went on his way through cities and villages, teaching, and journeying on unto Jerusalem. And one said unto him, Lord, are they few that be saved? And he said unto ²³ them, Strive to enter in by the narrow door: for many, I say unto you, shall seek to ²⁴ enter in, and shall not be ³able. When ²⁵ once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, open to us; and he shall answer and say to you, I know you not whence ye are; ³ Or, *able,* *when once* ²⁶ then shall ye begin to say, We did eat and drink in thy presence, and thou didst teach in

² See marginal note on Matt. xiii. 33.

our streets; and he shall say, I tell you, I ²⁷ know not whence ye are; depart from me, all ye workers of iniquity. There shall be ²⁸ the weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and yourselves cast forth without. And they ²⁹ shall come from the east and west, and from the north and south, and shall ¹ sit down in the kingdom of God. And behold, there are last ³⁰ which shall be first, and there are first which shall be last.

In that very hour there came certain Phari- ³¹ sees, saying to him, Get thee out, and go hence: for Herod would fain kill thee. And ³² he said unto them, Go and say to that fox, Behold, I cast out ² devils and perform cures to-day and to-morrow, and the third *day* I am perfected. Howbeit I must go on my way ³³ to-day and to-morrow and the *day* following: for it cannot be that a prophet perish out of Jerusalem. O Jerusalem, Jerusalem, which ³⁴ killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen *gathereth* her own brood under her wings, and ye would not! Behold, your house is left unto ³⁵ you *desolate*: and I say unto you, Ye shall not see me, until ye shall say, Blessed *is* he that cometh in the name of the Lord.

And it came to pass, when he went into the ¹ **14** house of one of the rulers of the Pharisees on a sabbath to eat bread, that they were watching him. And behold, there was before him a ² certain man which had the dropsy. And Jesus ³ answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath, or not? But they held their peace. And ⁴

¹ Gr. *recline*.

² Gr. *demons*.

he took him, and healed him, and let him go.
 5 And he said unto them, Which of you shall have ¹an ass or an ox fallen into a well, and will not straightway draw him up on a sabbath
 6 day? And they could not answer again unto these things.

7 And he spake a parable unto those which were bidden, when he marked how they chose
 8 out the chief seats; saying unto them, When thou art bidden of any man to a marriage feast, ²sit not down in the chief seat; lest haply ^{2 Gr. recline not.}
 a more honourable man than thou be bidden of
 9 him, and he that bade thee and him shall come and say to thee, Give this man place; and then thou shalt begin with shame to take the
 10 lowest place. But when thou art bidden, go and sit down in the lowest place; that when he that hath bidden thee cometh, he may say to thee, Friend, go up higher: then shalt thou have glory in the presence of all that sit at
 11 meat with thee. For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.

12 And he said to him also that had bidden him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbours; lest haply they also bid thee again, and a recompense be
 13 made thee. But when thou makest a feast, bid the poor, the maimed, the lame, the blind:
 14 and thou shalt be blessed; because they have not *wherewith* to recompense thee: for thou shalt be compensated in the resurrection of the just.

15 And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the king-
 16 dom of God. But he said unto him, A certain

¹ Many ancient authorities read *a son.*
See ch. xiii. 15.

¹ Gr. *bond-servant.*

man made a great supper; and he bade many: and he sent forth his ¹servant at supper time ¹⁷ to say to them that were bidden, Come; for *all* things are now ready. And they all with one ¹⁸ consent began to make excuse. The first said unto him, I have bought a field, and I must needs go out and see it: I pray thee have me excused. And another said, I have bought ¹⁹ five yoke of oxen, and I go to prove them: I pray thee have me excused. And another ²⁰ said, I have married a wife, and therefore I cannot come. And the ¹servant came, and told ²¹ his lord these things. Then the master of the house being angry said to his ¹servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor and maimed and blind and lame. And the ¹servant said, ²² Lord, what thou didst command is done, and yet there is room. And the lord said unto the ²³ ¹servant, Go out into the highways and hedges, and constrain *them* to come in, that my house may be filled. For I say unto you, that none ²⁴ of those men which were bidden shall taste of my supper.

Now there went with him great multitudes: ²⁵ and he turned, and said unto them, If any man ²⁶ cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. Whosoever doth ²⁷ not bear his own cross, and come after me, cannot be my disciple. For which of you, ²⁸ desiring to build a tower, doth not first sit down and count the cost, whether he have *wherewith* to complete it? Lest haply, when he hath laid ²⁹ a foundation, and is not able to finish, all that behold begin to mock him, saying, This man ³⁰ began to build, and was not able to finish. Or ³¹

what king, as he goeth to encounter another king in war, will not sit down first and take counsel whether he is able with ten thousand to meet him that cometh against him with
 32 twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, 33 and asketh conditions of peace. So therefore whosoever he be of you that renounceth not all that he hath, he cannot be my disciple.
 34 Salt therefore is good: but if even the salt have lost its savour, wherewith shall it be 35 seasoned? It is fit neither for the land nor for the dunghill: *men* cast it out. He that hath ears to hear, let him hear.

15 1 Now all the publicans and sinners were 2 drawing near unto him for to hear him. And both the Pharisees and the scribes murmured, saying, This man receiveth sinners, and eateth with them.

3 And he spake unto them this parable, saying,

4 What man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

5 And when he hath found it, he layeth it on 6 his shoulders, rejoicing. And when he cometh home, he calleth together his friends and his neighbours, saying unto them, Rejoice with me, for I have found my sheep which was lost.

7 I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, *more* than over ninety and nine righteous persons, which need no repentance.

8 Or what woman having ten ¹ pieces of silver, if she lose one piece, doth not light a lamp, and sweep the house, and seek diligently until she

9 find it? And when she hath found it, she calleth together her friends and neighbours,

¹ Gr. *drachma*,
a coin worth
about eight
pence.

saying, Rejoice with me, for I have found the piece which I had lost. Even so, I say unto ¹⁰ you, there is joy in the presence of the angels of God over one sinner that repenteth.

And he said, A certain man had two sons: ¹¹ and the younger of them said to his father, ¹² Father, give me the portion of ¹*thy* substance that falleth to me. And he divided unto them his living. And not many days after the ¹³ younger son gathered all together, and took his journey into a far country; and there he wasted his substance with riotous living. And ¹⁴ when he had spent all, there arose a mighty famine in that country; and he began to be in want. And he went and joined himself to ¹⁵ one of the citizens of that country; and he sent him into his fields to feed swine. And he ¹⁶

² Gr. *the pods
of the carob
tree.*

would fain have been filled with ²*the husks* that the swine did eat: and no man gave unto him. But when he came to himself he said, How ¹⁷ many hired servants of my father's have bread enough and to spare, and I perish here with hunger! I will arise and go to my father, and ¹⁸ will say unto him, Father, I have sinned against heaven, and in thy sight: I am no more ¹⁹ worthy to be called thy son: make me as one of thy hired servants. And he arose, and came ²⁰ to his father. But while he was yet afar off,

his father saw him, and was moved with compassion, and ran, and fell on his neck, and

³kissed him. And the son said unto him, ²¹ Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son⁴. But the father said to his ⁵servants, ²² Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring the fatted calf, and ²³ kill it, and let us eat, and make merry: for this ²⁴

³ Gr. *kissed
him much.*

⁴ Some ancient authorities add *make me as one of thy hired servants.* See ver. 19.

⁵ Gr. *bond-servants.*

my son was dead, and is alive again ; he was lost, and is found. And they began to be
 25 merry. Now his elder son was in the field : and as he came and drew nigh to the house, he
 26 heard music and dancing. And he called to him one of the ¹ servants, and inquired what
 27 these things might be. And he said unto him, Thy brother is come ; and thy father hath killed
 28 the fatted calf, because he hath received him safe and sound. But he was angry, and would
 29 not go in : and his father came out, and in-
 30 treated him. But he answered and said to his father, Lo, these many years do I serve thee,
 and I never transgressed a commandment of thine : and *yet* thou never gavest me a kid, that
 31 I might make merry with my friends : but when this thy son came, which hath devoured
 thy living with harlots, thou killedst for him the fatted calf. And he said unto him, ²Son, thou
 art ever with me, and all that is mine is thine.
 32 But it was meet to make merry and be glad : for this thy brother was dead, and is alive
again ; and *was* lost, and is found.

¹ Gr. *bond-servants.*

² Gr. *Child.*

16 1 And he said also unto the disciples, There was a certain rich man, which had a steward ; and the same was accused unto him that he was
 2 wasting his goods. And he called him, and said unto him, What is this that I hear of thee ? render the account of thy stewardship ; for thou
 3 canst be no longer steward. And the steward said within himself, What shall I do, seeing that my lord taketh away the stewardship from me ? I have not strength to dig ; to beg I
 4 am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they
 5 may receive me into their houses. And calling to him each one of his lord's debtors, he said to the first, How much owest thou

¹ Gr. *baths*, the bath being a Hebrew measure. See Ezek. xlvi. 10, 11, 14.

² Gr. *writings*.

³ Gr. *cors*, the cor being a Hebrew measure. See Ezek. xlvi. 14.

⁴ Gr. *the steward of unrighteousness*.

⁵ Or, *age*

⁶ Gr. *out of*.

unto my lord ? And he said, A hundred ¹measures of oil. And he said unto him, Take thy ²bond, and sit down quickly and write fifty. Then said he to another, And how much owest ⁷thou ? And he said, A hundred ³measures of wheat. He saith unto him, Take thy ²bond, and write fourscore. And his lord commended ⁸the unrighteous steward because he had done wisely: for the sons of this ⁵world are for their own generation wiser than the sons of the light. And I say unto you, Make to yourselves friends ⁹by means of the mammon of unrighteousness; that, when it shall fail, they may receive you into the eternal tabernacles. He that is faithful in a very little is faithful also in much: and he that is unrighteous in a very little is unrighteous also in much. If therefore ye ¹¹have not been faithful in the unrighteous mammon, who will commit to your trust the true ¹²riches ? And if ye have not been faithful in that which is another's, who will give you that which is ⁷your own ? No ⁸servant can ¹³serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon.

And the Pharisees, who were lovers of ¹⁴money, heard all these things; and they scoffed at him. And he said unto them, Ye are they ¹⁵that justify yourselves in the sight of men; but God knoweth your hearts: for that which is exalted among men is an abomination in the sight of God. The law and the prophets ¹⁶were until John: from that time the gospel of the kingdom of God is preached, and every man entereth violently into it. But it is easier for ¹⁷heaven and earth to pass away, than for one tittle of the law to fall. Every one that ¹⁸

⁷ Some ancient authorities read *our own*.

⁸ Gr. *household-servant*.

putteth away his wife, and marrieth another, committeth adultery: and he that marrieth one that is put away from a husband committeth adultery.

19 Now there was a certain rich man, and he was clothed in purple and fine linen, ¹faring sumptuously every day: and a certain beggar named Lazarus was laid at his gate, full of sores, and desiring to be fed with the *crumbs* that fell from the rich man's table; yea, even the dogs came and licked his sores. And it came to pass, that the beggar died, and that he was carried away by the angels into Abraham's bosom: and the rich man also died, and was buried. And in Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am in anguish in this flame. But Abraham said, ²Son, remember that thou in thy life-time receivedst thy good things, and Lazarus in like manner evil things: but now here he is comforted, and thou art in anguish. And ²Gr. *Child.* beside all this, between us and you there is a great gulf fixed, that they which would pass from hence to you may not be able, and that none may cross over from thence to us. And he said, I pray thee therefore, father, that thou wouldest send him to my father's house; for I have five brethren; that he may testify unto them, lest they also come into this place of torment. But Abraham saith, They have Moses and the prophets; let them hear them.

30 And he said, Nay, father Abraham: but if one go to them from the dead, they will repent. And he said unto him, If they hear

¹Or, living in mirth and splendour every day

³Or, in all these things

not Moses and the prophets, neither will they be persuaded, if one rise from the dead.

And he said unto his disciples, It is impossible but that occasions of stumbling should come : but woe unto him, through whom they come ! It were well for him if a millstone were hanged about his neck, and he were thrown into the sea, rather than that he should cause one of these little ones to stumble. Take heed to yourselves : if thy brother sin, rebuke him ; and if he repent, forgive him. And if he sin against thee seven times in the day, and seven times turn again to thee, saying, I repent ; thou shalt forgive him.

And the apostles said unto the Lord, Increase our faith. And the Lord said, If ye have faith as a grain of mustard seed, ye would say unto this sycamine tree, Be thou rooted up, and be thou planted in the sea ; and it would have obeyed you. But who is there of you, having a ¹servant plowing or keeping sheep, that will say unto him, when he is come in from the field, Come straightway and sit down to meat ; and will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken ; and afterward thou shalt eat and drink ? Doth he thank the ¹servant because he did the things that were commanded ? Even so ye also, when ye shall have done all the things that are commanded you, say, We are unprofitable ²servants ; we have done that which it was our duty to do.

¹ Gr. *bond-servant*.

² Gr. *bond-servants*.

³ Or, as he was

⁴ Or, between

And it came to pass, ³as they were on the way to Jerusalem, that he was passing ⁴through the midst of Samaria and Galilee. And as he entered into a certain village, there met him

ten men that were lepers, which stood afar off :
 13 and they lifted up their voices, saying, Jesus,
 14 Master, have mercy on us. And when he saw
 them, he said unto them, Go and shew your-
 selves unto the priests. And it came to pass,
 15 as they went, they were cleansed. And one of
 them, when he saw that he was healed, turned
 16 back, with a loud voice glorifying God ; and
 he fell upon his face at his feet, giving him
 17 thanks : and he was a Samaritan. And Jesus
 answering said, Were not the ten cleansed ?
 18 but where are the nine ? ¹Were there none
 found that returned to give glory to God, save
 19 this ²stranger ? And he said unto him, Arise,
 and go thy way : thy faith hath ³made thee
 whole.

¹ Or, There
were none
found . . .
² Or, alien
³ Or, saved
thee

20 And being asked by the Pharisees, when the
 kingdom of God cometh, he answered them
 and said, The kingdom of God cometh not
 21 with observation : neither shall they say, Lo,
 here ! or, There ! for lo, the kingdom of God is
⁴within you.

⁴ Or, in the
midst of you

22 And he said unto the disciples, The days
 will come, when ye shall desire to see one of
 the days of the Son of man, and ye shall not
 23 see it. And they shall say to you, Lo, there !
 Lo, here ! go not away, nor follow after *them* :
 24 for as the lightning, when it lighteneth out of
 the one part under the heaven, shineth unto
 the other part under heaven ; so shall the Son
 25 of man be ⁵in his day. But first must he
 suffer many things and be rejected of this gene-
 26 ration. And as it came to pass in the days
 of Noah, even so shall it be also in the days
 27 of the Son of man. They ate, they drank,
 they married, they were given in marriage,
 until the day that Noah entered into the ark,
 and the flood came, and destroyed them all.

⁵ Some ancient
authorities
omit *in his
day*.

Likewise even as it came to pass in the days of ²⁸ Lot; they ate, they drank, they bought, they sold, they planted, they builded; but in the day ²⁹ that Lot went out from Sodom it rained fire and brimstone from heaven, and destroyed them all: after the same manner shall it be in the ³⁰ day that the Son of man is revealed. In that ³¹ day, he which shall be on the housetop, and his goods in the house, let him not go down to take them away: and let him that is in the field likewise not return back. Remember ³² Lot's wife. Whosoever shall seek to gain his ³³ ¹life shall lose it: but whosoever shall lose ^{his} ¹life shall ²preserve it. I say unto you, In that ³⁴ night there shall be two men on one bed; the one shall be taken, and the other shall be left. There shall be two women grinding together; ³⁵ the one shall be taken, and the other shall be left.³ And they answering say unto him, ³⁷ Where, Lord? And he said unto them, Where the body *is*, thither will the ⁴eagles also be gathered together.

And he spake a parable unto them to the ¹ **18** end that they ought always to pray, and not to faint; saying, There was in a city a judge, ² which feared not God, and regarded not man: and there was a widow in that city; and she ³ came oft unto him, saying, ⁵Avenge me of mine adversary. And he would not for a while: but ⁴ afterward he said within himself, Though I fear not God, nor regard man; yet because ⁵ this widow troubleth me, I will avenge her, lest she ⁶wear me out by her continual coming. And the Lord said, Hear what ⁷the unrighteous ⁶ judge saith. And shall not God avenge ⁷ his elect, which cry to him day and night, and he is longsuffering over them? I say ⁸ unto you, that he will avenge them speedily.

¹ Or, soul

² Gr. save it alive.

³ Some ancient authorities add ver. 36 *There shall be two men in the field; the one shall be taken, and the other shall be left.*

⁴ Or, vultures

⁵ Or, *Do me justice of:*
and so in ver. 5, 7, 8.

⁶ Gr. bruise.

⁷ Gr. *the judge of unrighteousness.*

Howbeit when the Son of man cometh, shall he find ¹faith on the earth ?

¹ Or, *the faith*

9 And he spake also this parable unto certain which trusted in themselves that they were
 10 righteous, and set ²all others at nought : Two men went up into the temple to pray ; the one
 11 a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even
 12 as this publican. I fast twice in the week ; I
 13 give tithes of all that I get. But the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, God, ³be merciful to me ⁴a sinner. I say unto you, This man went down to his house justified rather than the other : for every one that exalteth himself shall be humbled ; but he that humbleth himself shall be exalted.

² Gr. *the rest.*

³ Or, *be propitiated*

⁴ Or, *the sinner*

15 And they brought unto him also their babes, that he should touch them : but when
 16 the disciples saw it, they rebuked them. But Jesus called them unto him, saying, Suffer the little children to come unto me, and forbid them not : for of such is the kingdom of God.
 17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein.

18 And a certain ruler asked him, saying, Good ⁵Master, what shall I do to inherit eternal life ?
 19 And Jesus said unto him, Why callest thou me good ? none is good, save one, *even* God.
 20 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father
 21 and mother. And he said, All these things
 22 have I observed from my youth up. And when Jesus heard it, he said unto him, One thing

⁵ Or, *Teacher*

thou lackest yet: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me. But ²³ when he heard these things, he became exceeding sorrowful; for he was very rich. And ²⁴ Jesus seeing him said, How hardly shall they that have riches enter into the kingdom of God! For it is easier for a camel to enter in ²⁵ through a needle's eye, than for a rich man to enter into the kingdom of God. And they ²⁶ that heard it said, Then who can be saved? But he said, The things which are impossible ²⁷ with men are possible with God. And Peter ²⁸ said, Lo, we have left ¹our own, and followed thee. And he said unto them, Verily I say ²⁹ unto you, There is no man that hath left house, or wife, or brethren, or parents, or children, for the kingdom of God's sake, who ³⁰ shall not receive manifold more in this time, and in the ²world to come eternal life.

¹ Or, *our own homes*

² Or, *age*

³ Or, *through*

And he took unto him the twelve, and said ³¹ unto them, Behold, we go up to Jerusalem, and all the things that are written ³by the prophets shall be accomplished unto the Son of man. For he shall be delivered up unto the ³² Gentiles, and shall be mocked, and shamefully entreated, and spit upon: and they shall scourge ³³ and kill him: and the third day he shall rise again. And they understood none of these ³⁴ things; and this saying was hid from them, and they perceived not the things that were said.

And it came to pass, as he drew nigh unto ³⁵ Jericho, a certain blind man sat by the way side begging: and hearing a multitude going ³⁶ by, he enquired what this meant. And they ³⁷ told him, that Jesus of Nazareth passeth by. And he cried, saying, Jesus, thou son of David, ³⁸

39 have mercy on me. And they that went before rebuked him, that he should hold his peace: but he cried out the more a great deal, Thou
40 son of David, have mercy on me. And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked
41 him, What wilt thou that I should do unto thee? And he said, Lord, that I may receive
42 my sight. And Jesus said unto him, Receive thy sight: thy faith hath ¹made thee whole.
43 And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

19 1 And he entered and was passing through
2 Jericho. And behold, a man called by name Zacchæus; and he was a chief publican, and
3 he was rich. And he sought to see Jesus who he was; and could not for the crowd,
4 because he was little of stature. And he ran on before, and climbed up into a sycomore tree to see him: for he was to pass that way.
5 And when Jesus came to the place, he looked up, and said unto him, Zacchæus, make haste, and come down; for to-day I must abide at thy
6 house. And he made haste, and came down,
7 and received him joyfully. And when they saw it, they all murmured, saying, He is gone in to lodge with a man that is a sinner.
8 And Zacchæus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted
9 aught of any man, I restore fourfold. And Jesus said unto him, To-day is salvation come to this house, forasmuch as he also is a son of
10 Abraham. For the Son of man came to seek and to save that which was lost.
11 And as they heard these things, he added and spake a parable, because he was nigh to

¹ Or, saved
thee

Jerusalem, and because they supposed that the kingdom of God was immediately to appear. He said therefore, A certain nobleman went ¹² into a far country, to receive for himself a kingdom, and to return. And he called ten ¹³ servants of his, and gave them ten ²pounds, and said unto them, Trade ye *herewith* till I come. But his citizens hated him, and sent an ¹⁴ ambassage after him, saying, We will not that this man reign over us. And it came to pass, ¹⁵ when he was come back again, having received the kingdom, that he commanded these ¹servants, unto whom he had given the money, to be called to him, that he might know what they had gained by trading. And the first came ¹⁶ before him, saying, Lord, thy pound hath made ten pounds more. And he said unto him, ¹⁷ Well done, thou good ³servant: because thou wast found faithful in a very little, have thou authority over ten cities. And the second ¹⁸ came, saying, Thy pound, Lord, hath made five pounds. And he said unto him also, Be thou ¹⁹ also over five cities. And ⁴another came, ²⁰ saying, Lord, behold, *here is* thy pound, which I kept laid up in a napkin: for I feared thee, ²¹ because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow. He saith unto ²² him, Out of thine own mouth will I judge thee, thou wicked ³servant. Thou knewest that I am an austere man, taking up that I laid not down, and reaping that I did not sow; then ²³ wherefore gavest thou not my money into the bank, and ⁵I at my coming should have required it with interest? And he said unto them that ²⁴ stood by, Take away from him the pound, and give it unto him that hath the ten pounds. And they said unto him, Lord, he hath ten ²⁵

¹ Gr. *bond-servants*.

² *Mina*, here translated a pound, is equal to one hundred drachmas.

See ch. xv. 8.

³ Gr. *bond-servant*.

⁴ Gr. *the other*.

⁵ Or, *I should have gone and required*

26 pounds. I say unto you, that unto every one that hath shall be given; but from him that hath not, even that which he hath shall 27 be taken away from him. Howbeit these mine enemies, which would not that I should reign over them, bring hither, and slay them before me.

28 And when he had thus spoken, he went on before, going up to Jerusalem.

29 And it came to pass, when he drew nigh unto Bethphage and Bethany, at the mount that is called *the mount* of Olives, he sent two 30 of the disciples, saying, Go your way into the village over against *you*; in the which as ye enter ye shall find a colt tied, whereon no man 31 ever yet sat: loose him, and bring him. And if any one ask you, Why do ye loose him? thus shall ye say, The Lord hath need of him.

32 And they that were sent went away, and found 33 even as he had said unto them. And as they were loosing the colt, the owners thereof said 34 unto them, Why loose ye the colt? And they 35 said, The Lord hath need of him. And they brought him to Jesus: and they threw their garments upon the colt, and set Jesus thereon.

36 And as he went, they spread their garments in 37 the way. And as he was now drawing nigh, even at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the ¹mighty works which they had seen;

38 saying, Blessed is the King that cometh in the name of the Lord: peace in heaven, and glory 39 in the highest. And some of the Pharisees from the multitude said unto him, ²Master, 40 rebuke thy disciples. And he answered and said, I tell you that, if these shall hold their peace, the stones will cry out.

¹ Gr. *powers.*

² Or, *Teacher*

And when he drew nigh, he saw the city and wept over it, saying, ¹If thou hadst known in this day, even thou, the things which belong unto peace! but now they are hid from thine eyes. For the days shall come upon thee, when thine enemies shall cast up a ²bank about thee, and compass thee round, and keep thee in on every side, and shall dash thee to the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

And he entered into the temple, and began to cast out them that sold, saying unto them, It is written, And my house shall be a house of prayer: but ye have made it a den of robbers.

And he was teaching daily in the temple. But the chief priests and the scribes and the principal men of the people sought to destroy him: and they could not find what they might do; for the people all hung upon him, listening.

And it came to pass, on one of the days, as he was teaching the people in the temple, and preaching the gospel, there came upon him the chief priests and the scribes with the elders; and they spake, saying unto him, Tell us: By what authority doest thou these things? or who is he that gave thee this authority? And he answered and said unto them, I also will ask you a ³question; and tell me: The baptism of John, was it from heaven, or from men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why did ye not believe him? But if we shall say, From men; all the people will stone us: for they be persuaded that John was a prophet. And they answered, that they knew not whence *it was*. And Jesus said unto them,

¹ Or, O that thou hadst known

² Gr. *palisade*.

³ Gr. *word*.

Neither tell I you by what authority I do these things.

9 And he began to speak unto the people this parable : A man planted a vineyard, and let it out to husbandmen, and went into another country for a long time. And at the season he sent unto the husbandmen a ¹servant, that they should give him of the fruit of the vineyard : but the husbandmen beat him, and sent him away empty. And he sent yet another ¹servant : and him also they beat, and handled him shamefully, and sent him away empty.

12 And he sent yet a third : and him also they wounded, and cast him forth. And the lord of the vineyard said, What shall I do ? I will send my beloved son : it may be they will reverence him. But when the husbandmen saw him, they reasoned one with another, saying, This is the heir : let us kill him, that the inheritance

14 may be ours. And they cast him forth out of the vineyard, and killed him. What therefore will the lord of the vineyard do unto

16 them ? He will come and destroy these husbandmen, and will give the vineyard unto others. And when they heard it, they said,

17 ²God forbid. But he looked upon them, and said, What then is this that is written,

The stone which the builders rejected,
The same was made the head of the corner ?

18 Every one that falleth on that stone shall be broken to pieces ; but on whomsoever it shall fall, it will scatter him as dust.

19 And the scribes and the chief priests sought to lay hands on him in that very hour ; and they feared the people : for they perceived that

20 he spake this parable against them. And they watched him, and sent forth spies, which

¹ Gr. *bond-servant.*

² Gr. *Be it not so.*

feigned themselves to be righteous, that they might take hold of his speech, so as to deliver him up to the rule and to the authority of the governor. And they asked him, saying, ²¹

¹ Or, *Teacher*

¹ Master, we know that thou sayest and teachest rightly, and acceptest not the person of *any*, but of a truth teachest the way of God: Is it ²² lawful for us to give tribute unto Cæsar, or not? But he perceived their craftiness, and ²³ said unto them, Shew me a ²penny. Whose ²⁴ image and superscription hath it? And they said, Cæsar's. And he said unto them, Then ²⁵ render unto Cæsar the things that are Cæsar's, and unto God the things that are God's. And ²⁶ they were not able to take hold of the saying before the people: and they marvelled at his answer, and held their peace.

And there came to him certain of the Sad-²⁷ ducees, they which say that there is no resur-
rection; and they asked him, saying, ¹ Master, ²⁸ Moses wrote unto us, that if a man's brother die, having a wife, and he be childless, his brother should take the wife, and raise up seed unto his brother. There were therefore seven ²⁹ brethren: and the first took a wife, and died childless; and the second; and the third took ^{30, 31} her; and likewise the seven also left no chil-
dren, and died. Afterward the woman also ³² died. In the resurrection therefore whose wife ³³ of them shall she be? for the seven had her to wife. And Jesus said unto them, The sons ³⁴ of this ³world marry, and are given in mar-
riage: but they that are accounted worthy ³⁵ to attain to that ²world, and the resurrection from the dead, neither marry, nor are given in marriage: for neither can they die any ³⁶ more: for they are equal unto the angels; and are sons of God, being sons of the resur-

² See marginal note on Matt. xviii. 28.

³ Or, *age*

37 rection. But that the dead are raised, even Moses shewed, in *the place concerning* the Bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.
 38 Now he is not the God of the dead, but of the living: for all live unto him. And certain of the scribes answering said, ¹ Master, thou hast ^{1 Or, Teacher}
 40 well said. For they durst not any more ask him any question.

41 And he said unto them, How say they
 42 that the Christ is David's son? For David himself saith in the book of Psalms,

The Lord said unto my Lord,

Sit thou on my right hand,

43 Till I make thine enemies the footstool
 of thy feet.

44 David therefore calleth him Lord, and how is he his son?

45 And in the hearing of all the people he
 46 said unto his disciples, Beware of the scribes, which desire to walk in long robes, and love salutations in the marketplaces, and chief seats in the synagogues, and chief places at feasts;
 47 which devour widows' houses, and for a pretence make long prayers: these shall receive greater condemnation.

21 1 And he looked up, ²and saw the rich men that were casting their gifts into the treasury.
 2 And he saw a certain poor widow casting in
 3 thither two mites. And he said, Of a truth I say unto you, This poor widow cast in more
 4 than they all: for all these did of their superfluity cast in unto the gifts: but she of her want did cast in all the living that she had.

² Or, and saw them that . . .
 treasury, and they were rich.

5 And as some spake of the temple, how it was adorned with goodly stones and offerings,
 6 he said, As for these things which ye behold, the days will come, in which there shall

not be left here one stone upon another, that shall not be thrown down. And they asked him, saying, ¹Master, when therefore shall these things be? and what *shall be* the sign when these things are about to come to pass? And he said, Take heed that ye be not led astray: for many shall come in my name, saying, I am he; and, The time is at hand: go ye not after them. And when ye shall hear of wars and tumults, be not terrified: for these things must needs come to pass first; but the end is not immediately.

Then said he unto them, Nation shall rise ¹⁰ against nation, and kingdom against kingdom: and there shall be great earthquakes, and ¹¹ in divers places famines and pestilences; and there shall be terrors and great signs from heaven. But before all these things, they ¹² shall lay their hands on you, and shall persecute you, delivering you up to the synagogues and prisons, ²bringing you before kings and governors for my name's sake. It shall turn ¹³ unto you for a testimony. Settle it therefore ¹⁴ in your hearts, not to meditate beforehand how to answer: for I will give you a mouth and ¹⁵ wisdom, which all your adversaries shall not be able to withstand or to gainsay. But ye ¹⁶ shall be delivered up even by parents, and brethren, and kinsfolk, and friends; and *some* of you ³shall they cause to be put to death. And ye shall be hated of all men for my ¹⁷ name's sake. And not a hair of your head ¹⁸ shall perish. In your patience ye shall win your ¹⁹ souls.

But when ye see Jerusalēm compassed with ²⁰ armies, then know that her desolation is at hand. Then let them that are in Judæa flee ²¹ unto the mountains; and let them that are in

¹ Or, Teacher.

² Gr. *you being brought*.

³ Or, *shall they put to death*

⁴ Or, *lives*

the midst of her depart out; and let not them
²² that are in the country enter therein. For
these are days of vengeance, that all things
²³ which are written may be fulfilled. Woe unto
them that are with child and to them that give
suck in those days! for there shall be great
distress upon the ¹land, and wrath unto this
²⁴ people. And they shall fall by the edge of the
sword, and shall be led captive into all the
nations: and Jerusalem shall be trodden down
of the Gentiles, until the times of the Gen-
²⁵tiles be fulfilled. And there shall be signs in
sun and moon and stars; and upon the earth
distress of nations, in perplexity for the roaring
²⁶ of the sea and the billows; men ²fainting for
fear, and for expectation of the things which
are coming on ³the world: for the powers of the
²⁷ heavens shall be shaken. And then shall they
see the Son of man coming in a cloud with
²⁸ power and great glory. But when these things
begin to come to pass, look up, and lift up
your heads; because your redemption draweth
nigh.

²⁹ And he spake to them a parable: Behold the
³⁰ fig tree, and all the trees: when they now shoot
forth, ye see it and know of your own selves
³¹ that the summer is now nigh. Even so ye
also, when ye see these things coming to pass,
know ye that the kingdom of God is nigh.
³² Verily I say unto you, This generation shall
not pass away, till all things be accomplished.
³³ Heaven and earth shall pass away: but my
words shall not pass away.

³⁴ But take heed to yourselves, lest haply your
hearts be overcharged with surfeiting, and
drunkenness, and cares of this life, and that
³⁵ day come on you suddenly as a snare: for so
shall it come upon all them that dwell on the

¹ Or, *earth*

² Or, *expiring*

³ Gr. *the in-
habited earth.*

face of all the earth. But watch ye at every ³⁶ season, making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man.

And every day he was teaching in the ³⁷ temple; and every night he went out, and lodged in the mount that is called *the mount of Olives*. And all the people came early in the ³⁸ morning to him in the temple, to hear him.

Now the feast of unleavened bread drew ¹ **22** nigh, which is called the Passover. And the ² chief priests and the scribes sought how they might put him to death; for they feared the people.

And Satan entered into Judas who was ³ called Iscariot, being of the number of the twelve. And he went away, and communed ⁴ with the chief priests and captains, how he might deliver him unto them. And they were ⁵ glad, and covenanted to give him money. And he consented, and sought opportunity to ⁶ deliver him unto them ¹in the absence of the multitude.

And the day of unleavened bread came, on ⁷ which the passover must be sacrificed. And ⁸ he sent Peter and John, saying, Go and make ready for us the passover, that we may eat. And they said unto him, Where wilt thou that ⁹ we make ready? And he said unto them, ¹⁰ Behold, when ye are entered into the city, there shall meet you a man bearing a pitcher of water; follow him into the house whereinto he goeth. And ye shall say unto the goodman ¹¹ of the house, The ²Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples? And he will ¹² shew you a large upper room furnished: there make ready. And they went, and found as he ¹³

¹ Or, without tumult

² Or, Teacher

had said unto them: and they made ready the passover.

14 And when the hour was come, he sat down,
 15 and the apostles with him. And he said unto
 them, With desire I have desired to eat this
 16 passover with you before I suffer: for I say
 unto you, I will not eat it, until it be fulfilled
 17 in the kingdom of God. And he received a
 cup, and when he had given thanks, he said,
 Take this, and divide it among yourselves:
 18 for I say unto you, I will not drink from
 henceforth of the fruit of the vine, until the
 19 kingdom of God shall come. And he took
¹bread, and when he had given thanks, he
 brake it, and gave to them, saying, This is
 my body ²which is given for you: this do in
 20 remembrance of me. And the cup in like
 manner after supper, saying, This cup is the
 new ³covenant in my blood, even that which
 21 is poured out for you. But behold, the hand
 of him that betrayeth me is with me on the
 22 table. For the Son of man indeed goeth, as
 it hath been determined: but woe unto that
 23 man through whom he is betrayed! And they
 began to question among themselves, which of
 them it was that should do this thing.

24 And there arose also a contention among
 them, which of them is accounted to be ⁴greatest.
 25 And he said unto them, The kings of the Gen-
 tiles have lordship over them; and they that
 have authority over them are called Bene-
 26 factors. But ye *shall* not be so: but he that
 is the greater among you, let him become as
 the younger; and he that is chief, as he that
 27 doth serve. For whether is greater, he that
⁵sitteth at meat, or he that serveth? is not he
 that ⁵sitteth at meat? but I am in the midst of
 28 you as he that serveth. But ye are they which

¹ Or, a loaf

² Some ancient authorities omit which is given for you . . . which is poured out for you.

³ Or, testament

⁴ Gr. *greater*.

⁵ Gr. *reclineth*.

¹ Or, *I appoint unto you, even as my Father appointed unto me a kingdom, that ye may eat and drink &c.*

² Or, obtained you by asking

have continued with me in my temptations; and ¹ I appoint unto you a kingdom, even as ²⁹ my Father appointed unto me, that ye may eat ³⁰ and drink at my table in my kingdom; and ye shall sit on thrones judging the twelve tribes of Israel. Simon, Simon, behold, Satan ² asked ³¹ to have you, that he might sift you as wheat: but I made supplication for thee, that thy faith ³² fail not: and do thou, when once thou hast turned again, stablish thy brethren. And he ³³ said unto him, Lord, with thee I am ready to go both to prison and to death. And he said, ³⁴ I tell thee, Peter, the cock shall not crow this day, until thou shalt thrice deny that thou knowest me.

And he said unto them, When I sent you ³⁵ forth without purse, and wallet, and shoes, lacked ye any thing? And they said, Nothing. And he said unto them, But now, he that hath ³⁶ a purse, let him take it, and likewise a wallet: ³ and he that hath none, let him sell his cloke, and buy a sword. For I say unto you, that this ³⁷ which is written must be fulfilled in me, And he was reckoned with transgressors: for that which concerneth me hath ⁴ fulfilment. And they said, Lord, behold, here are two swords. ³⁸ And he said unto them, It is enough.

And he came out, and went, as his custom was, ³⁹ unto the mount of Olives; and the disciples also followed him. And when he was at the ⁴⁰ place, he said unto them, Pray that ye enter not into temptation. And he was parted from ⁴¹ them about a stone's cast; and he kneeled down and prayed, saying, Father, if thou be ⁴² willing, remove this cup from me: nevertheless not my will, but thine, be done. ⁵ And there ⁴³ appeared unto him an angel from heaven, strengthening him. And being in an agony ⁴⁴

⁵ Many ancient authorities omit ver. 43, 44.

he prayed more earnestly: and his sweat became as it were great drops of blood falling 45 down upon the ground. And when he rose up from his prayer, he came unto the disciples, 46 and found them sleeping for sorrow, and said unto them, Why sleep ye? rise and pray, that ye enter not into temptation.

47 While he yet spake, behold, a multitude, and he that was called Judas, one of the twelve, went before them; and he drew near unto Jesus 48 to kiss him. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

49 And when they that were about him saw what would follow, they said, Lord, shall we 50 smite with the sword? And a certain one of them smote the ¹servant of the high priest, 51 and struck off his right ear. But Jesus answered and said, Suffer ye thus far. And he 52 touched his ear, and healed him. And Jesus said unto the chief priests, and captains of the temple, and elders, which were come against him, Are ye come out, as against a robber, 53 with swords and staves? When I was daily with you in the temple, ye stretched not forth your hands against me: but this is your hour, and the power of darkness.

54 And they seized him, and led him away, and brought him into the high priest's house. But 55 Peter followed afar off. And when they had kindled a fire in the midst of the court, and had sat down together, Peter sat in the midst 56 of them. And a certain maid seeing him as he sat in the light *of the fire*, and looking stedfastly upon him, said, This man also was 57 with him. But he denied, saying, Woman, 58 I know him not. And after a little while another saw him, and said, Thou also art *one* of them. But Peter said, Man, I am not.

¹ Gr. bond-servant.

And after the space of about one hour another ⁵⁹ confidently affirmed, saying, Of a truth this man also was with him: for he is a Galilæan. But Peter said, Man, I know not what thou ⁶⁰ sayest. And immediately, while he yet spake, the cock crew. And the Lord turned, and ⁶¹ looked upon Peter. And Peter remembered the word of the Lord, how that he said unto him, Before the cock crow this day, thou shalt deny me thrice. And he went out, and ⁶² wept bitterly.

¹ Gr. *him.*

And the men that held ¹Jesus mocked him, ⁶³ and beat him. And they blindfolded him, and ⁶⁴ asked him, saying, Prophesy: who is he that struck thee? And many other things spake ⁶⁵ they against him, reviling him.

And as soon as it was day, the assembly of ⁶⁶ the elders of the people was gathered together, both chief priests and scribes; and they led him away into their council, saying, If thou art the ⁶⁷ Christ, tell us. But he said unto them, If I tell you, ye will not believe: and if I ask *you*, ye ⁶⁸ will not answer. But from henceforth shall the ⁶⁹ Son of man be seated at the right hand of the power of God. And they all said, Art thou ⁷⁰ then the Son of God? And he said unto them, ²Ye say that I am. And they said, What ⁷¹ further need have we of witness? for we ourselves have heard from his own mouth.

And the whole company of them rose up, and ¹ 23 brought him before Pilate. And they began to ² accuse him, saying, We found this man perverting our nation, and forbidding to give tribute to Cæsar, and saying that he himself is ³Christ a king. And Pilate asked him, saying, Art thou the ³ King of the Jews? And he answered him and said, Thou sayest. And Pilate said unto the ⁴ chief priests and the multitudes, I find no fault

² Or, *Ye say it, because I am.*

³ Or, *an anointed king*

5 in this man. But they were the more urgent, saying, He stirreth up the people, teaching throughout all Judæa, and beginning from
 6 Galilee even unto this place. But when Pilate heard it, he asked whether the man were a
 7 Galilæan. And when he knew that he was of Herod's jurisdiction, he sent him unto Herod, who himself also was at Jerusalem in these days.

8 Now when Herod saw Jesus, he was exceeding glad: for he was of a long time desirous to see him, because he had heard concerning him; and he hoped to see some ¹miracle done by
 9 him. And he questioned him in many words;
 10 but he answered him nothing. And the chief priests and the scribes stood, vehemently accus-
 11 ing him. And Herod with his soldiers set him at nought, and mocked him, and arraying him in gorgeous apparel sent him back to
 12 Pilate. And Herod and Pilate became friends with each other that very day: for before they were at enmity between themselves.

13 And Pilate called together the chief priests
 14 and the rulers and the people, and said unto them, Ye brought unto me this man, as one that perverteth the people: and behold, I, having examined him before you, found no fault in this man touching those things whereof
 15 ye accuse him: no, nor yet Herod: for he sent him back unto us; and behold, nothing
 16 worthy of death hath been done by him. I will therefore chastise him, and release him.²

18 But they cried out all together, saying, Away with this man, and release unto us Barabbas:
 19 one who for a certain insurrection made in the city, and for murder, was cast into prison.
 20 And Pilate spake unto them again, desiring
 21 to release Jesus; but they shouted, saying,

¹ Gr. *sign.*

² Many ancient authorities insert ver. 17
Now he must needs release unto them at the feast one prisoner.
 Others add the same words after ver. 19.

Crucify, crucify him. And he said unto them ²² the third time, Why, what evil hath this man done? I have found no cause of death in him: I will therefore chastise him and release him. But they were instant with loud voices, asking ²³ that he might be crucified. And their voices prevailed. And Pilate gave sentence ²⁴ that what they asked for should be done. And ²⁵ he released him that for insurrection and murder had been cast into prison, whom they asked for; but Jesus he delivered up to their will. •

And when they led him away, they laid hold ²⁶ upon one Simon of Cyrene, coming from the country, and laid on him the cross, to bear it after Jesus.

And there followed him a great multitude of ²⁷ the people, and of women who bewailed and lamented him. But Jesus turning unto them ²⁸ said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For behold, the days are coming, in which they ²⁹ shall say, Blessed are the barren, and the wombs that never bare, and the breasts that never gave suck. Then shall they begin to ³⁰ say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in ³¹ the green tree, what shall be done in the dry?

And there were also two others, malefactors, ³² led with him to be put to death.

And when they came unto the place which ³³ is called ¹The skull, there they crucified him, and the malefactors, one on the right hand and the other on the left. ²And Jesus said, Father, ³⁴ forgive them; for they know not what they do. And parting his garments among them, they cast lots. And the people stood beholding. ³⁵ And the rulers also scoffed at him, saying, He

¹ According to the Latin, *Calvary*, which has the same meaning.

² Some ancient authorities omit *And Jesus said, Father, forgive them; for they know not what they do.*

saved others; let him save himself, if this is
 36 the Christ of God, his chosen. And the sol-
 diers also mocked him, coming to him, offering
 37 him vinegar, and saying, If thou art the King
 38 of the Jews, save thyself. And there was also
 a superscription over him, THIS IS THE KING
 OF THE JEWS.

39 And one of the malefactors which were
 hanged railed on him, saying, Art not thou the
 40 Christ? save thyself and us. But the other
 answered, and rebuking him said, Dost thou
 not even fear God, seeing thou art in the same
 41 condemnation? And we indeed justly; for we
 receive the due reward of our deeds: but this
 42 man hath done nothing amiss. And he said,
 Jesus, remember me when thou comest ¹in thy
 43 kingdom. And he said unto him, Verily I say
 unto thee, To-day shalt thou be with me in
 Paradise.

¹ Some ancient authorities read *into thy kingdom.*

44 And it was now about the sixth hour, and
 a darkness came over the whole ²land until the
 45 ninth hour, ³the sun's light failing: and the veil
 46 of the ⁴temple was rent in the midst. ⁵And
 when Jesus had cried with a loud voice, he
 said, Father, into thy hands I commend my
 spirit: and having said this, he gave up the
 47 ghost. And when the centurion saw what was
 done, he glorified God, saying, Certainly this
 48 was a righteous man. And all the multitudes
 that came together to this sight, when they
 beheld the things that were done, returned
 49 smiting their breasts. And all his acquaintance,
 and the women that followed with him from
 Galilee, stood afar off, seeing these things.

² Or, *earth*

³ Gr. *the sun failing.*

⁴ Or, *sanc-*

⁵ Or, *And Jesus, crying with a loud voice, said*

50 And behold, a man named Joseph, who was
 51 a councillor, a good man and a righteous (he
 had not consented to their counsel and deed),
a man of Arimathæa, a city of the Jews, who

was looking for the kingdom of God : this man ⁵² went to Pilate, and asked for the body of Jesus. And he took it down, and wrapped it in a ⁵³ linen cloth, and laid him in a tomb that was hewn in stone, where never man had yet lain. And it was the day of the Preparation, and the ⁵⁴ sabbath ¹drew on. And the women, which had ⁵⁵ come with him out of Galilee, followed after, and beheld the tomb, and how his body was laid. And they returned, and prepared spices ⁵⁶ and ointments.

And on the sabbath they rested according to the commandment. But on the first day of the ¹ **24** week, at early dawn, they came unto the tomb, bringing the spices which they had prepared. And they found the stone rolled away from the ² tomb. And they entered in, and found not ³ the body ²of the Lord Jesus. And it came to ⁴ pass, while they were perplexed thereabout, behold, two men stood by them in dazzling apparel : and as they were affrighted, and bowed ⁵ down their faces to the earth, they said unto them, Why seek ye ³the living among the dead ? ⁴He is not here, but is risen : remember ⁶ how he spake unto you when he was yet in Galilee, saying that the Son of man must be de- ⁷ livered up into the hands of sinful men, and be crucified, and the third day rise again. And ⁸ they remembered his words, and returned ⁵from ⁹ the tomb, and told all these things to the eleven, and to all the rest. Now they were ¹⁰ Mary Magdalene, and Joanna, and Mary the mother of James : and the other women with them told these things unto the apostles. And these words appeared in their sight as ¹¹ idle talk ; and they disbelieved them. ⁶But ¹² Peter arose, and ran unto the tomb ; and stooping and looking in, he seeth the linen

¹ Gr. began to dawn.

² Some ancient authorities omit of the Lord Jesus.

³ Gr. him that liveth.

⁴ Some ancient authorities omit He is not here, but is risen.

⁵ Some ancient authorities omit from the tomb.

⁶ Some ancient authorities omit ver. 12.

cloths by themselves; and he ¹departed to his home, wondering at that which was come to pass.

¹ Or, departed, wondering with himself

¹³ And behold, two of them were going that very day to a village named Emmaus, which

¹⁴ was threescore furlongs from Jerusalem. And they communed with each other of all these

¹⁵ things which had happened. And it came to pass, while they communed and questioned together, that Jesus himself drew near, and

¹⁶ went with them. But their eyes were holden

¹⁷ that they should not know him. And he said unto them, ²What communications are these that ye have one with another, as ye walk?

¹⁸ And they stood still, looking sad. And one of them, named Cleopas, answering said unto him, ³Dost thou alone sojourn in Jerusalem and not know the things which are come to

¹⁹ pass there in these days? And he said unto them, What things? And they said unto him,

The things concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: and how the chief priests and our rulers delivered him up to be condemned to death, and crucified him.

²¹ But we hoped that it was he which should redeem Israel. Yea and beside all this, it is now the third day since these things came to

²² pass. Moreover certain women of our company amazed us, having been early at the

²³ tomb; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was

²⁴ alive. And certain of them that were with us went to the tomb, and found it even so as the women had said: but him they

²⁵ saw not. And he said unto them, O foolish men, and slow of heart to believe ⁴in all that

² Gr. What words are these that ye exchange one with another.

³ Or, Dost thou sojourn alone in Jerusalem, and knowest thou not the things

⁴ Or, after

the prophets have spoken! Behoved it not the Christ to suffer these things, and to enter into his glory? And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself. And they drew nigh unto the village, whither they were going: and he made as though he would go further. And they constrained him, saying, Abide with us: for it is toward evening, and the day is now far spent. And he went in to abide with them. And it came to pass, when he had sat down with them to meat, he took the ¹bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, Was not our heart burning within us, while he spake to us in the way, while he opened to us the scriptures? And they rose up that very hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they rehearsed the things that happened in the way, and how he was known of them in the breaking of the bread.

And as they spake these things, he himself stood in the midst of them, ²and saith unto them, Peace *be* unto you. But they were terrified and affrighted, and supposed that they beheld a spirit. And he said unto them, Why are ye troubled? and wherefore do reasonings arise in your heart? See my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye behold me having. ³And when he had said this, he shewed them his hands and his feet. And while they still disbelieved for joy, and won-

² Some ancient authorities omit *and saith unto them, Peace be unto you.*

³ Some ancient authorities omit ver. 40.

dered, he said unto them, Have ye here any-
42 thing to eat? And they gave him a piece of
43 a broiled fish¹. And he took it, and did eat
before them.

44 And he said unto them, These are my words
which I spake unto you, while I was yet with
you, how that all things must needs be ful-
filled, which are written in the law of Moses,
and the prophets, and the psalms, concerning
45 me. Then opened he their mind, that they
46 might understand the scriptures; and he said
unto them, Thus it is written, that the Christ
should suffer, and rise again from the dead the
47 third day; and that repentance ²and remission
of sins should be preached in his name unto
48 all the ³nations, beginning from Jerusalem. Ye
49 are witnesses of these things. And behold, I
send forth the promise of my Father upon you:
but tarry ye in the city, until ye be clothed
with power from on high.

50 And he led them out until *they were* over
against Bethany: and he lifted up his hands,
51 and blessed them. And it came to pass, while
he blessed them, he parted from them, ⁴and
52 was carried up into heaven. And they ⁵wor-
shipped him, and returned to Jerusalem with
53 great joy: and were continually in the temple,
blessing God.

¹ Many ancient authorities add *and a honeycomb.*

² Some ancient authorities read *unto.*

³ Or, *nations.* Beginning from *Jerusalem, ye are witnesses*

⁴ Some ancient authorities omit *and was carried up into heaven.*

⁵ Some ancient authorities omit *worshipped him, and.*

THE GOSPEL

ACCORDING TO

S. J O H N.

IN the beginning was the Word, and the ¹ Word was with God, and the Word was God. The same was in the beginning with God. ² All things were made ¹by him; and without ³ him ²was not anything made that hath been made. In him was life; and the life was the ⁴ light of men. And the light shineth in the ⁵ darkness; and the darkness ³apprehended it not. There came a man, sent from God, ⁶ whose name was John. The same came for ⁷ witness, that he might bear witness of the light, that all might believe through him. He was ⁸ not the light, but *came* that he might bear witness of the light.

⁴ There was the true light, ⁹ even the light which lighteth ⁵every man, coming into the world. He was in the world, ¹⁰ and the world was made ¹by him, and the world knew him not. He came unto ⁶his own, ¹¹ and they that were his own received him not. But as many as received him, to them gave he ¹² the right to become children of God, *even* to them that believe on his name: which were ¹³ born, not of ⁸blood, nor of the will of the flesh, nor of the will of man, but of God. And the ¹⁴ Word became flesh, and ⁹dwelt among us (and

¹ Or, *through*
² Or, *was not anything made. That which hath been made was life in him; and the life &c.*

³ Or, *overcame.*
See ch. xii. 35
(Gr.).

⁴ Or, *The true light, which lighteth every man, was coming*

⁵ Or, *every man as he cometh*

⁶ Gr. *his own things.*

⁷ Or, *begotten*

⁸ Gr. *bloods.*

⁹ Gr. *tabernacled.*

we beheld his glory, glory as of ¹the only begotten from the Father), full of grace and truth.

¹ Or, *an only begotten from a father*

¹⁵ John beareth witness of him, and crieth, saying,

²This was he of whom I said, He that cometh after me is become before me: for he was

¹⁶ ³before me. For of his fulness we all received,

¹⁷ and grace for grace. For the law was given

⁴ by Moses; grace and truth came ⁴by Jesus

¹⁸ Christ. No man hath seen God at any time;

⁵the only begotten Son, which is in the bosom of the Father, he hath declared *him*.

¹⁹ And this is the witness of John, when the

Jews sent unto him from Jerusalem priests and

²⁰ Levites to ask him, Who art thou? And he confessed, and denied not; and he confessed,

²¹ I am not the Christ. And they asked him,

What then? Art thou Elijah? And he saith, I am not. Art thou the prophet? And he

²² answered, No. They said therefore unto him,

Who art thou? that we may give an answer to them that sent us. What sayest thou of thy-

²³ self? He said, I am the voice of one crying in the wilderness, Make straight the way of

²⁴ the Lord, as said Isaiah the prophet. ⁶ And

²⁵ they had been sent from the Pharisees. And they asked him, and said unto him, Why then

baptizest thou, if thou art not the Christ,

²⁶ neither Elijah, neither the prophet? John

answered them, saying, I baptize ⁷with water:

in the midst of you standeth one whom ye

²⁷ know not, even he that cometh after me, the

latchet of whose shoe I am not worthy to

²⁸ unloose. These things were done in ⁸Bethany

beyond Jordan, where John was baptizing.

²⁹ On the morrow he seeth Jesus coming unto

him, and saith, Behold, the Lamb of God,

³⁰ which ⁹taketh away the sin of the world! This

is he of whom I said, After me cometh a man

² Some ancient authorities read (*this was he that said*).
³ Gr. *first in regard of me*.

⁴ Or, *through*
⁵ Many very ancient authorities read *Cod only begotten*.

⁶ Or, *And certain had been sent from among the Pharisees*.

⁷ Or, *in*

⁸ Many ancient authorities read *Bethabarah*, some, *Betharabah*.

⁹ Or, *beareth the sin*

¹ Gr. *first in regard of me.*

² Or, *in*

which is become before me: for he was ¹before me. And I knew him not; but that he ³¹should be made manifest to Israel, for this cause came I baptizing ²with water. And John bare ³²witness, saying, I have beheld the Spirit descending as a dove out of heaven; and it abode upon him. And I knew him not: but ³³he that sent me to baptize ²with water, he said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding upon him, the same is he that baptizeth ²with the Holy Spirit. And I have seen, and have borne ³⁴witness that this is the Son of God.

Again on the morrow John was standing, and ³⁵two of his disciples; and he looked upon Jesus ³⁶as he walked, and saith, Behold, the Lamb of God! And the two disciples heard him speak, ³⁷and they followed Jesus. And Jesus turned, ³⁸and beheld them following, and saith unto them, What seek ye? And they said unto him, Rabbi (which is to say, being interpreted, ³Master), where abidest thou? He saith unto ³⁹them, Come, and ye shall see. They came therefore and saw where he abode; and they abode with him that day: it was about the tenth hour. One of the two that heard John ⁴⁰speak, and followed him, was Andrew, Simon Peter's brother. He findeth first his own ⁴¹brother Simon, and saith unto him, We have found the Messiah (which is, being interpreted, ⁴Christ). He brought him unto Jesus. Jesus ⁴²looked upon him, and said, Thou art Simon the son of ⁵John: thou shalt be called Cephas (which is by interpretation, ⁶Peter).

On the morrow he was minded to go forth ⁴³into Galilee, and he findeth Philip: and Jesus saith unto him, Follow me. Now Philip was ⁴⁴from Bethsaida, of the city of Andrew and

³ Or, *Teacher*

⁴ That is, *Anointed.*

⁵ Gr. *Joanes:* called in Matt. xvi. 17, *Jonah.*

⁶ That is, *Rock or Stone.*

45 Peter. Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus 46 of Nazareth, the son of Joseph. And Nathanael said unto him, Can any good thing come out of Nazareth? Philip saith unto him, Come 47 and see. Jesus saw Nathanael coming to him, and saith of him, Behold, an Israelite indeed, 48 in whom is no guile! Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before Philip called thee, when thou wast under the fig tree, I saw 49 thee. Nathanael answered him, Rabbi, thou art the Son of God; thou art King of Israel. 50 Jesus answered and said unto him, Because I said unto thee, I saw thee underneath the fig tree, believest thou? thou shalt see greater 51 things than these. And he saith unto him, Verily, verily, I say unto you, Ye shall see the heaven opened, and the angels of God ascending and descending upon the Son of man.

2 1 And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was 2 there: and Jesus also was bidden, and his 3 disciples, to the marriage. And when the wine failed, the mother of Jesus saith unto him, 4 They have no wine. And Jesus saith unto her, Woman, what have I to do with thee? mine 5 hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, 6 do it. Now there were six waterpots of stone set there after the Jews' manner of purifying, 7 containing two or three firkins apiece. Jesus saith unto them, Fill the waterpots with water. 8 And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto 9 the ¹ruler of the feast. And they bare it. And when the ruler of the feast tasted the water

¹ Or, steward

¹ Or, that it
had become

now become wine, and knew not whence it was (but the servants which had drawn the water knew), the ruler of the feast calleth the bridegroom, and saith unto him, Every man ¹⁰ setteth on first the good wine; and when *men* have drunk freely, *then* that which is worse: thou hast kept the good wine until now. This ¹¹ beginning of his signs did Jesus in Cana of Galilee, and manifested his glory; and his disciples believed on him.

After this he went down to Capernaum, he, ¹² and his mother, and *his* brethren, and his disciples: and there they abode not many days.

And the passover of the Jews was at hand, ¹³ and Jesus went up to Jerusalem. And he found ¹⁴ in the temple those that sold oxen and sheep and doves, and the changers of money sitting: and he made a scourge of cords, and cast all ¹⁵ out of the temple, both the sheep and the oxen; and he poured out the changers' money, and overthrew their tables; and to them that sold ¹⁶ the doves he said, Take these things hence; make not my Father's house a house of merchandise. His disciples remembered that it ¹⁷ was written, The zeal of thine house shall eat me up. The Jews therefore answered and said ¹⁸ unto him, What sign shewest thou unto us, seeing that thou doest these things? Jesus ¹⁹ answered and said unto them, Destroy this ²⁰ temple, and in three days I will raise it up.

The Jews therefore said, Forty and six years ²⁰ was this ² temple in building, and wilt thou raise it up in three days? But he spake of the ²temple ²¹ of his body. When therefore he was raised ²² from the dead, his disciples remembered that he spake this; and they believed the scripture, and the word which Jesus had said.

Now when he was in Jerusalem at the pass- ²³

² Or, sanctuary

over, during the feast, many believed on his
²⁴ name, beholding his signs which he did. But Jesus did not trust himself unto them, for that he
²⁵ knew all men, and because he needed not that any one should bear witness concerning ¹man; ¹ Or, *a man*; ^{for . . . the man}

3 1 Now there was a man of the Pharisees,
² named Nicodemus, a ruler of the Jews: the same came unto him by night, and said to him, Rabbi, we know that thou art a teacher come from God: for no man can do these signs that
³ thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born ²anew, ² Or, *from above* he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter a second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born ⁸ ³The wind bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit.
⁹ Nicodemus answered and said unto him, How ¹⁰ can these things be? Jesus answered and said unto him, Art thou the teacher of Israel, ¹¹ and understandest not these things? Verily, verily, I say unto thee, We speak that we do know, and bear witness of that we have ¹² seen; and ye receive not our witness. If I told you earthly things, and ye believe not, how shall ye believe, if I tell you heavenly ¹³ things? And no man hath ascended into

³Or, *The Spirit breatheth*

heaven, but he that descended out of heaven,
¹ even the Son of man,¹ which is in heaven. And ¹⁴
 as Moses lifted up the serpent in the wilder-
 ness, even so must the Son of man be lifted
 up: that whosoever ² believeth may in him ¹⁵
 have eternal life.

For God so loved the world, that he gave ¹⁶
 his only begotten Son, that whosoever be-
 lieveth on him should not perish, but have
 eternal life. For God sent not the Son into ¹⁷
 the world to judge the world; but that the
 world should be saved through him. He that ¹⁸
 believeth on him is not judged: he that be-
 lieveth not hath been judged already, because
 he hath not believed on the name of the only
 begotten Son of God. And this is the judge- ¹⁹
 ment, that the light is come into the world, and
 men loved the darkness rather than the light;
 for their works were evil. For every one that ²⁰

³ doeth ill hateth the light, and cometh not to

⁴ Or, convicted
⁴ doeth ill, lest his works should be ⁴ reproved.
 But he that doeth the truth cometh to the ²¹
 light, that his works may be made manifest,

⁵ Or, because ⁵ that they have been wrought in God.

After these things came Jesus and his dis- ²²
 ciples into the land of Judæa; and there he
 tarried with them, and baptized. And John ²³
 also was baptizing in Ænon near to Salim, be-
 cause there ⁶ was much water there: and they
 came, and were baptized. For John was not ²⁴
 yet cast into prison. There arose therefore ²⁵
 a questioning on the part of John's disciples with
 a Jew about purifying. And they came unto ²⁶
 John, and said to him, Rabbi, he that was with
 thee beyond Jordan, to whom thou hast borne
 witness, behold, the same baptizeth, and all
 men come to him. John answered and said, A ²⁷
 man can receive nothing, except it have been

⁶ Gr. were
 many waters.

¹ Many ancient authorities
 omit which is
 in heaven.

² Or, believeth
 in him may
 have

28 given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ,
 29 but, that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.
 30 He must increase, but I must decrease.

31 He that cometh from above is above all: he that is of the earth is of the earth, and of the earth he speaketh: ¹he that cometh from heaven is above all. What he hath seen and heard, of that he beareth witness; and no man receiveth his witness. He that hath received his witness hath set his seal to *this*, that God is true. For he whom God hath sent speaketh the words of God: for he giveth not the Spirit by measure. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath eternal life; but he that ²obeyeth not the Son shall not see life, ²Or, believeth not but the wrath of God abideth on him.

4 1 When therefore the Lord knew how that the Pharisees had heard that Jesus was making and baptizing more disciples than John (although Jesus himself baptized not, but his 3 disciples), he left Judæa, and departed again 4 into Galilee. And he must needs pass through 5 Samaria. So he cometh to a city of Samaria, called Sychar, near to the parcel of ground that 6 Jacob gave to his son Joseph: and Jacob's ³well was there. Jesus therefore, being wearied with his journey, sat ⁴thus by the ³well. It was 7 about the sixth hour. There cometh a woman of Samaria to draw water: Jesus saith unto her, 8 Give me to drink. For his disciples were gone 9 away into the city to buy food. The Samaritan woman therefore saith unto him, How is it that

¹ Some ancient authorities read *he that cometh from heaven beareth witness of what he hath seen and heard.*

² Or, believeth not

³ Gr. *spring*: and so in ver. 14; but not in ver. 11, 12.

⁴ Or, as he was

¹ Some ancient authorities omit *For Jews have no dealings with Samaritans.*

² Or, *Lord*

thou, being a Jew, askest drink of me, which am a Samaritan woman? (¹For Jews have no dealings with Samaritans.) Jesus answered and said unto her, If thou knewst the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. The woman saith unto him, ²Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his sons, and his cattle? Jesus answered and said unto her, Every one that drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life. The woman saith unto him, ²Sir, give me this water, that I thirst not, neither come all the way hither to draw. Jesus saith unto her, Go, call thy husband, and come hither. The woman answered and said unto him, I have no husband. Jesus saith unto her, Thou saidst well, I have no husband: for thou hast had five husbands; and he whom thou now hast is not thy husband: this hast thou said truly. The woman saith unto him, ²Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her, ²¹Woman, believe me, the hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship the Father. Ye worship that which ye know not: we worship that which we know: for salvation is from the Jews. But the hour cometh, and now is, ²³

when the true worshippers shall worship the Father in spirit and truth : ¹for such doth the Father seek to be his worshippers. ²God is a Spirit: and they that worship him must worship in spirit and truth. The woman saith unto him, I know that Messiah cometh (which is called Christ): when he is come, ²⁴ he will declare unto us all things. Jesus saith unto her, I that speak unto thee am *he*.

²⁷ And upon this came his disciples; and they marvelled that he was speaking with a woman; yet no man said, What seekest thou? or, Why speakest thou with her? So the woman left her waterpot, and went away into the city, and ²⁸ saith to the men, Come, see a man, which told me all things that *ever* I did: can this be the Christ? They went out of the city, and were ³⁰ coming to him. In the mean while the ³¹ disciples prayed him, saying, Rabbi, eat. But he said unto them, I have meat to eat that ye ³³ know not. The disciples therefore said one to another, Hath any man brought him *aught* ³⁴ to eat? Jesus saith unto them, My meat is to do the will of him that sent me, and to accomplish his work. Say not ye, There are yet four months, and *then* cometh the harvest? behold, I say unto you, Lift up your eyes, and look on the fields, that they are ³white already unto ³⁶ harvest. He that reapeth receiveth wages, and gathereth fruit unto life eternal; that he that soweth and he that reapeth may rejoice together. For herein is the saying true, One ³⁷ soweth, and another reapeth. I sent you to reap that whereon ye have not laboured: others have laboured, and ye are entered into their labour.

³⁹ And from that city many of the Samaritans believed on him because of the word of the

¹ Or, for such the Father also seeketh

² Or, God is spirit

³ Or, white unto harvest. Already he that reapeth &c.

woman, who testified, He told me all things that *ever* I did. So when the Samaritans came ⁴⁰ unto him, they besought him to abide with them: and he abode there two days. And ⁴¹ many more believed because of his word; and ⁴² they said to the woman, Now we believe, not because of thy speaking: for we have heard for ourselves, and know that this is indeed the Saviour of the world.

And after the two days he went forth from ⁴³ thence into Galilee. For Jesus himself testi- ⁴⁴ fied, that a prophet hath no honour in his own country. So when he came into Galilee, the ⁴⁵ Galilæans received him, having seen all the things that he did in Jerusalem at the feast: for they also went unto the feast.

He came therefore again unto Cana of Ga- ⁴⁶ lilee, where he made the water wine. And there was a certain ¹nobleman, whose son was sick at Capernaum. When he heard that Jesus ⁴⁷ was come out of Judæa into Galilee, he went unto him, and besought *him* that he would come down, and heal his son; for he was at the point of death. Jesus therefore said unto ⁴⁸ him, Except ye see signs and wonders, ye will in no wise believe. The ¹nobleman saith unto ⁴⁹ him, ²Sir, come down ere my child die. Jesus ⁵⁰ saith unto him, Go thy way; thy son liveth.

The man believed the word that Jesus spake unto him, and he went his way. And as he ⁵¹ was now going down, his ³servants met him, saying, that his son lived. So he inquired ⁵² of them the hour when he began to amend. They said therefore unto him, Yesterday at the seventh hour the fever left him. So the ⁵³ father knew that *it was* at that hour in which Jesus said unto him, Thy son liveth: and himself believed, and his whole house. This is ⁵⁴

¹ Or, *king's officer*

² Or, *Lord*

³ Gr. *bond-servants*.

again the second sign that Jesus did, having come out of Judæa into Galilee.

5 1 After these things there was ¹a feast of the Jews; and Jesus went up to Jerusalem.

¹ Many ancient authorities read *the feast*.

2 Now there is in Jerusalem by the sheep gate a pool, which is called in Hebrew ²Bethesda, having five porches. In these lay a multitude of them that were sick, blind, halt, ⁵withered³. And a certain man was there, which had been thirty and eight years in his infirmity. 6 When Jesus saw him lying, and knew that he had been now a long time *in that case*, he saith 7 unto him, Wouldest thou be made whole? The sick man answered him, ⁴Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth ⁸down before me. Jesus saith unto him, Arise, ⁹take up thy bed, and walk. And straightway the man was made whole, and took up his bed and walked.

² Some ancient authorities read *Beth-saida*, others, *Bethzatha*.

³ Many ancient authorities insert, wholly or in part, *waiting for the moving of the water*: ⁴for an angel of the Lord went down at certain seasons into the pool, and troubled the water:

whosoever then first after the troubling of the water stepped in was made whole, with whatsoever disease he was holden.

⁴ Or, *Lord*

10 Now it was the sabbath on that day. So the Jews said unto him that was cured, It is the sabbath, and it is not lawful for thee to

11 take up thy bed. But he answered them, He that made me whole, the same said unto me,

12 Take up thy bed, and walk. They asked him, Who is the man that said unto thee, Take up

13 thy bed, and walk? But he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in the place.

14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing befall thee.

15 The man went away, and told the Jews that

16 it was Jesus which had made him whole. And for this cause did the Jews persecute Jesus, because he did these things on the sabbath.

17 But Jesus answered them, My Father worketh

even until now, and I work. For this cause ¹⁸ therefore the Jews sought the more to kill him, because he not only brake the sabbath, but also called God his own Father, making himself equal with God.

Jesus therefore answered and said unto them, ¹⁹

Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father doing: for what things soever he doeth, these the Son also doeth in like manner. For ²⁰ the Father loveth the Son, and sheweth him all things that himself doeth: and greater works than these will he shew him, that ye may marvel. For as the Father raiseth the ²¹ dead and quickeneth them, even so the Son also quickeneth whom he will. For neither ²² doth the Father judge any man, but he hath given all judgement unto the Son; that all ²³ may honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which sent him. Verily, ²⁴ verily, I say unto you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgement, but hath passed out of death into life. Verily, ²⁵ verily, I say unto you, The hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in himself, even so ²⁶ gave he to the Son also to have life in himself: and he gave him authority to execute judgement, because he is ¹the Son of man. Marvel ²⁸ not at this: for the hour cometh, in which all that are in the tombs shall hear his voice, and ²⁹ shall come forth; they that have done good, unto the resurrection of life; and they that have ²done ill, unto the resurrection of judgement.

¹ Or, *a son of man*

² Or, *practised*

30 I can of myself do nothing: as I hear, I judge: and my judgement is righteous; because I seek not mine own will, but the will
31 of him that sent me. If I bear witness of
32 myself, my witness is not true. It is another
that beareth witness of me; and I know
that the witness which he witnesseth of me is
33 true. Ye have sent unto John, and he hath
34 borne witness unto the truth. But the witness
which I receive is not from man: howbeit I
35 say these things, that ye may be saved. He
was the lamp that burneth and shineth: and ye
were willing to rejoice for a season in his light.
36 But the witness which I have is greater than
that of John: for the works which the Father
hath given me to accomplish, the very works
that I do, bear witness of me, that the Father
37 hath sent me. And the Father which sent me,
he hath borne witness of me. Ye have neither
heard his voice at any time, nor seen his form.
38 And ye have not his word abiding in you:
39 for whom he sent, him ye believe not. ¹Ye
search the scriptures, because ye think that
in them ye have eternal life; and these are
40 they which bear witness of me; and ye will
41 not come to me, that ye may have life. I
42 receive not glory from men. But I know you,
that ye have not the love of God in yourselves.
43 I am come in my Father's name, and ye receive
me not: if another shall come in his own name,
44 him ye will receive. How can ye believe, which
receive glory one of another, and the glory that
45 cometh from ²the only God ye seek not? Think
not that I will accuse you to the Father: there
is one that accuseth you, even Moses, on whom
46 ye have set your hope. For if ye believed
Moses, ye would believe me; for he wrote of

¹ Or, *Search
the scriptures*

² Some ancient
authorities
read *the only
one.*

me. But if ye believe not his writings, how ⁴⁷ shall ye believe my words?

After these things Jesus went away to the ¹ 6 other side of the sea of Galilee, which is *the sea* of Tiberias. And a great multitude followed ² him, because they beheld the signs which he did on them that were sick. And Jesus went ³ up into the mountain, and there he sat with his disciples. Now the passover, the feast of the ⁴ Jews, was at hand. Jesus therefore lifting up ⁵ his eyes, and seeing that a great multitude cometh unto him, saith unto Philip, Whence are we to buy ¹ bread, that these may eat? And ⁶ this he said to prove him: for he himself knew what he would do. Philip answered him, Two ⁷

¹ Gr. *loaves*.

² See marginal note on Matt. xviii. 28.

hundred ² pennyworth of ¹ bread is not sufficient for them, that every one may take a little. One of his disciples, Andrew, Simon Peter's ⁸ brother, saith unto him, There is a lad here, ⁹ which hath five barley loaves, and two fishes: but what are these among so many? Jesus ¹⁰ said, Make the people sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. Jesus there- ¹¹ fore took the loaves; and having given thanks, he distributed to them that were set down; likewise also of the fishes as much as they would. And when they were filled, he saith ¹² unto his disciples, Gather up the broken pieces which remain over, that nothing be lost. So ¹³ they gathered them up, and filled twelve bas- kets with broken pieces from the five barley loaves, which remained over unto them that had eaten. When therefore the people saw ¹⁴ the ³ sign which he did, they said, This is of a truth the prophet that cometh into the world.

³ Some ancient authorities read *signs*.

Jesus therefore perceiving that they were ¹⁵ about to come and take him by force, to make

him king, withdrew again into the mountain himself alone.

16 And when evening came, his disciples went
17 down unto the sea; and they entered into a boat, and were going over the sea unto Capernaum. And it was now dark, and Jesus
18 had not yet come to them. And the sea was rising by reason of a great wind that blew.
19 When therefore they had rowed about five and twenty or thirty furlongs, they behold Jesus walking on the sea, and drawing nigh
20 unto the boat: and they were afraid. But he
21 saith unto them, It is I; be not afraid. They were willing therefore to receive him into the boat: and straightway the boat was at the land whither they were going.

22 On the morrow the multitude which stood on the other side of the sea saw that there was none other ¹boat there, save one, and that Jesus entered not with his disciples into the boat, but
23 that his disciples went away alone (howbeit there came ²boats from Tiberias nigh unto the place where they ate the bread after the Lord
24 had given thanks): when the multitude therefore saw that Jesus was not there, neither his disciples, they themselves got into the ²boats,
25 and came to Capernaum, seeking Jesus. And when they found him on the other side of the sea, they said unto him, Rabbi, when comest
26 thou hither? Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw signs, but because ye ate of the
27 loaves, and were filled. Work not for the meat which perisheth, but for the meat which abideth unto eternal life, which the Son of man shall give unto you: for him the Father, even God,
28 hath sealed. They said therefore unto him, What must we do, that we may work the

¹ Gr. *little boat.*

² Gr. *little boats.*

works of God? Jesus answered and said unto ²⁹ them, This is the work of God, that ye believe on him whom ¹he hath sent. They said there- ³⁰ fore unto him, What then doest thou for a sign, that we may see, and believe thee? what workest thou? Our fathers ate the manna in ³¹ the wilderness; as it is written, He gave them bread out of heaven to eat. Jesus therefore ³² said unto them, Verily, verily, I say unto you, It was not Moses that gave you the bread out of heaven; but my Father giveth you the true bread out of heaven. For the bread of God is ³³ that which cometh down out of heaven, and giveth life unto the world. They said therefore ³⁴ unto him, Lord, evermore give us this bread. Jesus said unto them, I am the bread of life: ³⁵ he that cometh to me shall not hunger, and he that believeth on me shall never thirst. But I ³⁶ said unto you, that ye have seen me, and yet believe not. All that which the Father giveth ³⁷ me shall come unto me; and him that cometh to me I will in no wise cast out. For I am ³⁸ come down from heaven, not to do mine own will, but the will of him that sent me. And this ³⁹ is the will of him that sent me, that of all that which he hath given me I should lose nothing, but should raise it up at the last day. For this ⁴⁰ is the will of my Father, that every one that be- holdeth the Son, and believeth on him, should have eternal life; and ² I will raise him up at the last day.

² Or, that I
should raise
him up

The Jews therefore murmured concerning ⁴¹ him, because he said, I am the bread which came down out of heaven. And they said, Is ⁴² not this Jesus, the son of Joseph, whose father and mother we know? how doth he now say, I am come down out of heaven? Jesus an- ⁴³ swered and said unto them, Murmur not among

44 yourselves. No man can come to me, except the Father which sent me draw him: and I
 45 will raise him up in the last day. It is written in the prophets, And they shall all be taught of God. Every one that hath heard from the Father, and hath learned, cometh unto me.
 46 Not that any man hath seen the Father, save he which is from God, he hath seen the Father.
 47 Verily, verily, I say unto you, He that believeth hath eternal life. I am the bread of life.
 48 Your fathers did eat the manna in the wilderness, and they died. This is the bread which cometh down out of heaven, that a man may
 51 eat thereof, and not die. I am the living bread which came down out of heaven: if any man eat of this bread, he shall live for ever: yea and the bread which I will give is my flesh, for the life of the world.

52 The Jews therefore strove one with another, saying, How can this man give us his flesh to
 53 eat? Jesus therefore said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man and drink his blood, ye have
 54 not life in yourselves. He that eateth my flesh and drinketh my blood hath eternal life; and I
 55 will raise him up at the last day. For my flesh is ¹meat indeed, and my blood is ²drink indeed.

56 He that eateth my flesh and drinketh my blood
 57 abideth in me, and I in him. As the living Father sent me, and I live because of the Father; so he that eateth me, he also shall live
 58 because of me. This is the bread which came down out of heaven: not as the fathers did eat, and died: he that eateth this bread shall live
 59 for ever. These things said he in ³the synagogue, as he taught in Capernaum.

60 Many therefore of his disciples, when they heard *this*, said, This is a hard saying; who can

¹ Gr. *true meat*.

² Gr. *true drink*.

³ Or, *a synagogue*

¹ Or, him

hear ¹ it? But Jesus knowing in himself that his 61 disciples murmured at this, said unto them, Doth this cause you to stumble? *What* then if ye should 62 behold the Son of man ascending where he was before? It is the spirit that quickeneth; the 63 flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life. But 64 there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who it was that should betray him. And he said, For this cause have 65 I said unto you, that no man can come unto me, except it be given unto him of the Father.

Upon this many of his disciples went back, 66 and walked no more with him. Jesus said 67 therefore unto the twelve, Would ye also go away? Simon Peter answered him, Lord, to 68 whom shall we go? thou ² hast the words of eternal life. And we have believed and know 69 that thou art the Holy One of God. Jesus an- 70 swered them, Did not I choose you the twelve, and one of you is a devil? Now he spake 71 of Judas *the son of Simon Iscariot*, for he it was that should betray him, *being* one of the twelve.

And after these things Jesus walked in 17 Galilee: for he would not walk in Judæa, because the Jews sought to kill him. Now the 2 feast of the Jews, the feast of tabernacles, was at hand. His brethren therefore said unto 3 him, Depart hence, and go into Judæa, that thy disciples also may behold thy works which thou doest. For no man doeth anything in 4 secret, ³ and himself seeketh to be known openly. If thou doest these things, manifest thyself to the world. For even his brethren 5 did not believe on him. Jesus therefore saith 6 unto them, My time is not yet come; but your

¹ Some ancient authorities read and seek-
eth it to be known openly.

7 time is alway ready. The world cannot hate you ; but me it hateth, because I testify of it,
8 that its works are evil. Go ye up unto the feast : I go not up ¹yet unto this feast ; because
9 my time is not yet fulfilled. And having said these things unto them, he abode still in Galilee.

¹ Many ancient authorities omit *yet*.

10 But when his brethren were gone up unto the feast, then went he also up, not publicly,
11 but as it were in secret. The Jews therefore sought him at the feast, and said, Where is
12 he ? And there was much murmuring among the multitudes concerning him : some said, He
is a good man ; others said, Not so, but he
13 leadeth the multitude astray. Howbeit no man spake openly of him for fear of the Jews.

14 But when it was now the midst of the feast Jesus went up into the temple, and taught.
15 The Jews therefore marvelled, saying, How knoweth this man letters, having never learned?
16 Jesus therefore answered them, and said, My teaching is not mine, but his that sent me.
17 If any man willetteth to do his will, he shall know of the teaching, whether it be of God,
18 or whether I speak from myself. He that speaketh from himself seeketh his own glory : but he that seeketh the glory of him that sent him, the same is true, and no unrighteousness
19 is in him. Did not Moses give you the law, and yet none of you doeth the law ? Why
20 seek ye to kill me ? The multitude answered, Thou hast a ²devil : who seeketh to kill thee ?

² Gr. *demon*.

21 Jesus answered and said unto them, I did one
22 work, and ye all ³marvel. For this cause hath Moses given you circumcision (not that it is of Moses, but of the fathers) ; and on the sabbath
23 ye circumcise a man. If a man receiveth circumcision on the sabbath, that the law of Moses may not be broken ; are ye wroth with

³ Or, *marvel because of this. Moses hath given you circumcision*

me, because I made a man every whit whole on the sabbath? Judge not according to appearance, but judge righteous judgement.

Some therefore of them of Jerusalem said, Is not this he whom they seek to kill? And lo, he speaketh openly, and they say nothing unto him. Can it be that the rulers indeed know that this is the Christ? Howbeit we know this man whence he is: but when the Christ cometh, no one knoweth whence he is. Jesus therefore cried in the temple, teaching and saying, Ye both know me, and know whence I am; and I am not come of myself, but he that sent me is true, whom ye know not. I know him; because I am from him, and he sent me. They sought therefore to take him: and no man laid his hand on him, because his hour was not yet come. But of the multitude many believed on him; and they said, When the Christ shall come, will he do more signs than those which this man hath done? The Pharisees heard the multitude murmuring these things concerning him; and the chief priests and the Pharisees sent officers to take him. Jesus therefore said, Yet a little while am I with you, and I go unto him that sent me. Ye shall seek me, and shall not find me: and where I am, ye cannot come. The Jews therefore said among themselves, Whither will this man go that we shall not find him? will he go unto the Dispersion ¹among the Greeks, and teach the Greeks? What is this word that he said, Ye shall seek me, and shall not find me: and where I am, ye cannot come?

Now on the last day, the great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said,

¹ Gr. *of.*

out of his belly shall flow rivers of living water. But this spake he of the Spirit, which they that believed on him were to receive : ¹for the Spirit was not yet given ; because Jesus was not yet glorified. Some of the multitude therefore, when they heard these words, said,

4¹ This is of a truth the prophet. Others said, This is the Christ. But some said, What, doth the Christ come out of Galilee ? Hath not the scripture said that the Christ cometh of the seed of David, and from Bethlehem, the village where David was ? So there arose a division in the multitude because of him. And some of them would have taken him; but no man laid hands on him.

4⁵ The officers therefore came to the chief priests and Pharisees ; and they said unto them, Why did ye not bring him ? The officers answered, Never man so spake. The Pharisees therefore answered them, Are ye also led astray ? Hath any of the rulers believed on him, or of the Pharisees ? But this multitude which knoweth not the law are accursed. Nicodemus saith unto them (he that came to him before, being one of them), Doth our law judge a man, except it first hear from himself and know what he doeth ? They answered and said unto him, Art thou also of Galilee ? Search, and ²see that out of Galilee ariseth no prophet.

¹ Some ancient authorities read for the Holy Spirit was not yet given.

² Or, see : for out of Galilee &c.

5³ ³[And they went every man unto his own house : but Jesus went unto the mount of Olives. And early in the morning he came again into the temple, and all the people came unto him ; and he sat down, and taught them. 3 And the scribes and the Pharisees bring a

³ Most of the ancient authorities omit John vii. 53—viii. 11. Those which contain it vary much from each other.

¹ Or, Teacher

² Or, trying

woman taken in adultery ; and having set her in the midst, they say unto him, ¹ Master, this ⁴ woman hath been taken in adultery, in the very act. Now in the law Moses commanded us to stone such : what then sayest thou of her ? And this they said, ² tempting him, that they might have *whereof* to accuse him. But Jesus stooped down, and with his finger wrote on the ground. But when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. And again he stooped down, and with his finger wrote on the ground. And they, when they heard it, went out one by one, beginning from the eldest, *even* unto the last : and Jesus was left alone, and the woman, where she was, in the midst. And Jesus lifted up himself, and said unto her, Woman, where are they ? did no man condemn thee ? And she said, No man, Lord. And Jesus said, Neither do I condemn thee : go thy way ; from henceforth sin no more.]

Again therefore Jesus spake unto them, saying, I am the light of the world : he that followeth me shall not walk in the darkness, but shall have the light of life. The Pharisees ¹² therefore said unto him, Thou bearest witness of thyself ; thy witness is not true. Jesus answered and said unto them, Even if I bear witness of myself, my witness is true ; for I know whence I came, and whither I go ; but ye know not whence I come, or whither I go. Ye judge ¹⁵ after the flesh ; I judge no man. Yea and if I judge, my judgement is true ; for I am not alone, but I and the Father that sent me. Yea and ¹⁷

in your law it is written, that the witness of two
18 men is true. I am he that beareth witness of
myself, and the Father that sent me beareth wit-
19 ness of me. They said therefore unto him, Where
is thy Father ? Jesus answered, Ye know neither
me, nor my Father : if ye knew me, ye would
20 know my Father also. These words spake he in
the treasury, as he taught in the temple : and no
man took him ; because his hour was not yet come.

21 He said therefore again unto them, I go
away, and ye shall seek me, and shall die in
22 your sin : whither I go, ye cannot come. The
Jews therefore said, Will he kill himself, that he
23 saith, Whither I go, ye cannot come ? And he
said unto them, Ye are from beneath ; I am from
above : ye are of this world ; I am not of
24 this world. I said therefore unto you, that ye
shall die in your sins : for except ye believe
25 that ¹I am *he*, ye shall die in your sins. They ¹Or, *I am*
said therefore unto him, Who art thou ? Jesus
said unto them, ²Even that which I have ²Or, How is it
26 also spoken unto you from the beginning. I
have many things to speak and to judge con-
cerning you : howbeit he that sent me is true ;
and the things which I heard from him, these
27 speak I ³unto the world. They perceived not ³Gr. *into*.
28 that he spake to them of the Father. Jesus
therefore said, When ye have lifted up the Son
of man, then shall ye know that ⁴I am *he*, and *that*
I do nothing of myself, but as the Father taught
29 me, I speak these things. And he that sent me
is with me ; he hath not left me alone ; for I do
30 always the things that are pleasing to him. As
he spake these things, many believed on him.
31 Jesus therefore said to those Jews which had
believed him, If ye abide in my word, *then* are
32 ye truly my disciples ; and ye shall know the
33 truth, and the truth shall make you free. They

⁴ Or, *I am*
Or, I am he :
and I do

answered unto him, We be Abraham's seed, and have never yet been in bondage to any man : how sayest thou, Ye shall be made free ? Jesus 34 answered them, Verily, verily, I say unto you, Every one that committeth sin is the bondservant of sin. And the bondservant abideth not 35 in the house for ever : the son abideth for ever. If therefore the Son shall make you free, ye 36 shall be free indeed. I know that ye are Abra- 37 ham's seed; yet ye seek to kill me, because my word ¹hath not free course in you. I speak the 38 things which I have seen with ²my Father : and ye also do the things which ye heard from *your* father. They answered and said unto him, Our 39 father is Abraham. Jesus saith unto them, If ye ³were Abraham's children, ⁴ye would do the works of Abraham. But now ye seek to kill 40 me, a man that hath told you the truth, which I heard from God : this did not Abraham. Ye 41 do the works of your father. They said unto him, We were not born of fornication ; we have one Father, *even* God. Jesus said unto them, 42 If God were your Father, ye would love me : for I came forth and am come from God ; for neither have I come of myself, but he sent me. Why do ye not ⁵understand my speech ? Even 43 because ye cannot hear my word. Ye are of 44 *your* father the devil, and the lusts of your father it is your will to do. He was a murderer from the beginning, and ⁶stood not in the truth, because there is no truth in him. ⁷When he speaketh a lie, he speaketh of his own : for he is a liar, and the father thereof. But because 45 I say the truth, ye believe me not. Which of 46 you convicteth me of sin ? If I say truth, why do ye not believe me ? He that is of God 47 heareth the words of God : for this cause ye hear *them* not, because ye are not of God.

¹ Or, *hath no place in you*
² Or, *the Father: do ye also therefore the things which ye heard from the Father.*

³ Gr. *are.*

⁴ Some ancient authorities read *ye do the works of Abraham.*

⁵ Or, *know*

⁶ Some ancient authorities read *standeth.*

⁷ Or, *When one speaketh a lie, he speaketh of his own : for his father also is a liar.*

48 The Jews answered and said unto him, Say we not well that thou art a Samaritan, and hast a
 49 ¹devil? Jesus answered, I have not a ¹devil; ¹ Gr. demon.
 but I honour my Father, and ye dishonour me.
 50 But I seek not mine own glory: there is one
 51 that seeketh and judgeth. Verily, verily, I say
 unto you, If a man keep my word, he shall
 52 never see death. The Jews said unto him,
 Now we know that thou hast a ¹devil. Abraham is dead, and the prophets; and thou sayest,
 If a man keep my word, he shall never taste of
 53 death. Art thou greater than our father Abraham, which is dead? and the prophets are
 54 dead: whom makest thou thyself? Jesus answered, If I glorify myself, my glory is nothing:
 it is my Father that glorifieth me; of whom ye
 55 say, that he is your God; and ye have not known him: but I know him; and if I should
 say, I know him not, I shall be like unto you, a
 56 liar: but I know him, and keep his word. Your father Abraham rejoiced ²to see my day; and
 57 he saw it, and was glad. The Jews therefore said unto him, Thou art not yet fifty years old,
 58 and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before
 59 Abraham ³was, I am. They took up stones therefore to cast at him: but Jesus ⁴hid himself, and went out of the temple.⁵

9 1 And as he passed by, he saw a man blind
 2 from his birth. And his disciples asked him,
 saying, Rabbi, who did sin, this man, or his
 3 parents, that he should be born blind? Jesus answered, Neither did this man sin, nor his parents: but that the works of God should
 4 be made manifest in him. We must work the
 works of him that sent me, while it is day: the
 5 night cometh, when no man can work. When I am in the world, I am the light of the world.

² Or, that he should see

³ Gr. was born.

⁴ Or, was hidden, and went &c.

⁵ Many ancient authorities add and going through the midst of them went his way and so passed by.

When he had thus spoken, he spat on the ground, and made clay of the spittle,¹ and anointed his eyes with the clay, and said unto him, Go, wash in the pool of Siloam (which is by interpretation, Sent). He went away therefore, and washed, and came seeing. The neighbours therefore, and they which saw him aforetime, that he was a beggar, said, Is not this he that sat and begged? Others said, It is he: others said, No, but he is like him. He said, I am *he*. They said therefore unto him, How then were thine eyes opened? He answered, The man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to Siloam, and wash: so I went away and washed, and I received sight. And they said unto him, Where is he? He saith, I know not.

They bring to the Pharisees him that aforetime was blind. Now it was the sabbath on the day when Jesus made the clay, and opened his eyes. Again therefore the Pharisees also asked him how he received his sight. And he said unto them, He put clay upon mine eyes, and I washed, and do see. Some therefore of the Pharisees said, This man is not from God, because he keepeth not the sabbath. But others said, How can a man that is a sinner do such signs? And there was a division among them. They say therefore unto the blind man again, What sayest thou of him, in that he opened thine eyes? And he said, He is a prophet. The Jews therefore did not believe concerning him, that he had been blind, and had received his sight, until they called the parents of him that had received his sight, and asked them, saying, Is this your son, who ye say was born blind? how then doth he now see? His parents answered and said, We know

¹ Or, and with the clay thereof anointed his eyes

that this is our son, and that he was born
21 blind : but how he now seeth, we know not ;
or who opened his eyes, we know not : ask
him ; he is of age ; he shall speak for himself.
22 These things said his parents, because they
feared the Jews : for the Jews had agreed
already, that if any man should confess him *to
be* Christ, he should be put out of the syna-
23 gogue. Therefore said his parents, He is of
24 age ; ask him. So they called a second time
the man that was blind, and said unto him,
Give glory to God : we know that this man is
25 a sinner. He therefore answered, Whether he
be a sinner, I know not : one thing I know,
26 that, whereas I was blind, now I see. They
said therefore unto him, What did he to thee ?
27 how opened he thine eyes ? He answered
them, I told you even now, and ye did not
hear : wherefore would ye hear it again ? would
28 ye also become his disciples ? And they reviled
him, and said, Thou art his disciple ; but we
29 are disciples of Moses. We know that God
hath spoken unto Moses : but as for this man,
30 we know not whence he is. The man answered
and said unto them, Why, herein is the marvel,
that ye know not whence he is, and *yet* he
31 opened mine eyes. We know that God heareth
not sinners : but if any man be a worshipper of
32 God, and do his will, him he heareth. Since
the world began it was never heard that any
33 one opened the eyes of a man born blind. If
this man were not from God, he could do
34 nothing. They answered and said unto him,
Thou wast altogether born in sins, and dost
thou teach us ? And they cast him out.

35 Jesus heard that they had cast him out ; and
finding him, he said, Dost thou believe on ¹the
36 Son of God ? He answered and said, And

¹ Many ancient authorities
read the Son
of man.

who is he, Lord, that I may believe on him ? Jesus said unto him, Thou hast both seen him, ³⁷ and he it is that speaketh with thee. And he ³⁸ said, Lord, I believe. And he worshipped him. And Jesus said, For judgement came I into this ³⁹ world, that they which see not may see ; and that they which see may become blind. Those ⁴⁰ of the Pharisees which were with him heard these things, and said unto him, Are we also blind ? Jesus said unto them, If ye were blind, ⁴¹ ye would have no sin : but now ye say, We see : your sin remaineth.

Verily, verily, I say unto you, He that ¹ **10** entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber. But he that ² entereth in by the door is ¹the shepherd of the sheep. To him the porter openeth ; and the ³ sheep hear his voice : and he calleth his own sheep by name, and leadeth them out. When ⁴ he hath put forth all his own, he goeth before them, and the sheep follow him : for they know his voice. And a stranger will they not follow, ⁵ but will flee from him : for they know not the voice of strangers. This ²parable spake Jesus ⁶ unto them : but they understood not what things they were which he spake unto them.

Jesus therefore said unto them again, Verily, ⁷ verily, I say unto you, I am the door of the sheep. All that came before me are thieves ⁸ and robbers : but the sheep did not hear them. I am the door : by me if any man enter in, he ⁹ shall be saved, and shall go in and go out, and shall find pasture. The thief cometh not, but ¹⁰ that he may steal, and kill, and destroy : I came that they may have life, and may ³have ^{it} abundantly. I am the good shepherd : the ¹¹ good shepherd layeth down his life for the

¹ Or, *a sheep-herd*

² Or, *proverb*

³ Or, *have abundance*

12 sheep. He that is a hireling, and not a shepherd, whose own the sheep are not, beholdeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf snatcheth them, and scattereth them: *he fleeth* because he is a hireling,
 13 and careth not for the sheep. I am the good shepherd; and I know mine own, and mine
 14 own know me, even as the Father knoweth me, and I know the Father; and I lay down my
 15 life for the sheep. And other sheep I have, which are not of this fold: them also I must
 16 bring, and they shall hear my voice; and ¹they
 17 shall become one flock, one shepherd. Therefore doth the Father love me, because I lay
 18 down my life, that I may take it again. No one ³taketh it away from me, but I lay it down
 of myself. I have ⁴power to lay it down, and I have ⁴power to take it again. This command-
 19 ment received I from my Father.

There arose a division again among the
 20 Jews because of these words. And many of
 them said, He hath a ⁵devil, and is mad; why
 21 hear ye him? Others said, These are not the
 sayings of one possessed with a ⁵devil. Can
 a ⁵devil open the eyes of the blind?

⁶And it was the feast of the dedication at
 23 Jerusalem: it was winter; and Jesus was walk-
 24 ing in the temple in Solomon's porch. The
 Jews therefore came round about him, and said
 unto him, How long dost thou hold us in sus-
 pense? If thou art the Christ, tell us plainly.
 25 Jesus answered them, I told you, and ye be-
 lieve not: the works that I do in my Father's
 26 name, these bear witness of me. But ye be-
 lieve not, because ye are not of my sheep. My
 27 sheep hear my voice, and I know them, and
 28 they follow me: and I give unto them eternal
 life; and they shall never perish, and no one

¹ Or, lead² Or, there
shall be one
flock³ Some ancient
authorities
read *took it
away*.⁴ Or, right⁵ Gr. *demon*.⁶ Some ancient
authorities
read *At that
time was the
feast*.

¹ Some ancient authorities read *That which my Father hath given unto me.*

² Or, aught

³ Or, *con-*
secrated

shall snatch them out of my hand. ¹ My ²⁹ Father, which hath given *them* unto me, is greater than all; and no one is able to snatch ² *them* out of the Father's hand. I and the ³⁰ Father are one. The Jews took up stones ³¹ again to stone him. Jesus answered them, ³² Many good works have I shewed you from the Father; for which of those works do ye stone me? The Jews answered him, For a good ³³ work we stone thee not, but for blasphemy; and because that thou, being a man, makest thyself God. Jesus answered them, Is it not ³⁴ written in your law, I said, Ye are gods? If he ³⁵ called them gods, unto whom the word of God came (and the scripture cannot be broken), say ³⁶ ye of him, whom the Father ³sanctified and sent into the world, Thou blasphemest; because I said, I am *the Son of God?* If I do not ³⁷ the works of my Father, believe me not. But ³⁸ if I do them, though ye believe not me, believe the works: that ye may know and understand that the Father is in me, and I in the Father. They sought again to take him: and he went ³⁹ forth out of their hand.

And he went away again beyond Jordan into ⁴⁰ the place where John was at the first baptizing; and there he abode. And many came unto ⁴¹ him; and they said, John indeed did no sign: but all things whatsoever John spake of this man were true. And many believed on him ⁴² there.

Now a certain man was sick, Lazarus of ¹ Bethany, of the village of Mary and her sister Martha. And it was that Mary which anointed ² the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick. The ³ sisters therefore sent unto him, saying, Lord, behold, he whom thou lovest is sick. But ⁴

when Jesus heard it, he said, This sickness is not unto death, but for the glory of God, that the Son of God may be glorified thereby.

5 Now Jesus loved Martha, and her sister, and
6 Lazarus. When therefore he heard that he was sick, he abode at that time two days in
7 the place where he was. Then after this he saith to the disciples, Let us go into Judæa
8 again. The disciples say unto him, Rabbi, the Jews were but now seeking to stone thee ; and
9 goest thou thither again ? Jesus answered, Are there not twelve hours in the day ? If a man walk in the day, he stumbleth not, because he
10 seeth the light of this world. But if a man walk in the night, he stumbleth, because the
11 light is not in him. These things spake he : and after this he saith unto them, Our friend Lazarus is fallen asleep ; but I go, that I may
12 awake him out of sleep. The disciples therefore said unto him, Lord, if he is fallen asleep,
13 he will ¹recover. Now Jesus had spoken of his death : but they thought that he spake of
14 taking rest in sleep. Then Jesus therefore
15 said unto them plainly, Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe ; nevertheless let
16 us go unto him. Thomas therefore, who is called ²Didymus, said unto his fellow-disciples, Let us also go, that we may die with him.

17 So when Jesus came, he found that he had
18 been in the tomb four days already. Now Bethany was nigh unto Jerusalem, about fifteen
19 furlongs off ; and many of the Jews had come to Martha and Mary, to console them con-
20 cerning their brother. Martha therefore, when she heard that Jesus was coming, went and met
21 him : but Mary still sat in the house. Martha therefore said unto Jesus, Lord, if thou hadst

¹ Gr. *be saved.*

² That is,
Twin.

been here, my brother had not died. And even now I know that, whatsoever thou shalt ask of God, God will give thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live: and whosoever liveth and believeth on me shall never die. Believest thou this? She saith unto him, Yea, Lord: I have believed that thou art the Christ, the Son of God, *even* he that cometh into the world. And when she had said this, she went away, and called Mary ¹her sister secretly, saying, The Master is here, and calleth thee. And she, when she heard it, arose quickly, and went unto him. (Now Jesus was not yet come into the village, but was still in the place where Martha met him.) The Jews then which were with her in the house, and were comforting her, when they saw Mary, that she rose up quickly and went out, followed her, supposing that she was going unto the tomb to weep there. Mary therefore, when she came where Jesus was, and saw him, fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, and said, Where have ye laid him? They say unto him, Lord, come and see. Jesus wept. The Jews therefore said, Behold how he loved him! But some of them said, Could not this man, which opened the eyes of him that was blind, have caused that this man also should not die? Jesus therefore again groaning in himself cometh to

¹ Or, *her sister, saying secretly*

² Or, Teacher

³ Gr. wail.

⁴ Gr. wailing.

⁵ Or, was moved with indignation in the spirit

⁶ Gr. troubled himself.

⁷ Or, being moved with indignation in himself

the tomb. Now it was a cave, and a stone
 39 lay ¹against it. Jesus saith, Take ye away the ^{1 Or, upon} stone. Martha, the sister of him that was
 dead, saith unto him, Lord, by this time he
 stinketh: for he hath been *dead* four days.

40 Jesus saith unto her, Said I not unto thee,
 that, if thou believedst, thou shouldest see
 41 the glory of God? So they took away the
 stone. And Jesus lifted up his eyes, and said,
 Father, I thank thee that thou hearest me.

42 And I knew that thou hearest me always:
 but because of the multitude which standeth
 around I said it, that they may believe that
 43 thou didst send me. And when he had thus
 spoken, he cried with a loud voice, Lazarus,
 44 come forth. He that was dead came forth,
 bound hand and foot with ²grave-clothes; and
 his face was bound about with a napkin. Jesus
 saith unto them, Loose him, and let him go.

² Or, grave-
bands

45 Many therefore of the Jews, which came to
 Mary and beheld ³that which he did, believed
 46 on him. But some of them went away to the
 Pharisees, and told them the things which Jesus
 had done.

³ Many ancient
authorities
read *the things*
which he did.

47 The chief priests therefore and the Pharisees
 gathered a council, and said, What do we? for
 48 this man doeth many signs. If we let him
 thus alone, all men will believe on him: and
 the Romans will come and take away both our
 49 place and our nation. But a certain one of
 them, Caiaphas, being high priest that year,
 50 said unto them, Ye know nothing at all, nor do
 ye take account that it is expedient for you that
 one man should die for the people, and that
 51 the whole nation perish not. Now this he said
 not of himself: but being high priest that year,
 he prophesied that Jesus should die for the
 52 nation; and not for the nation only, but that

he might also gather together into one the children of God that are scattered abroad. So from that day forth they took counsel that ⁵³ they might put him to death.

Jesus therefore walked no more openly among ⁵⁴ the Jews, but departed thence into the country near to the wilderness, into a city called Ephraim ; and there he tarried with the disciples. Now the passover of the Jews was at hand : ⁵⁵ and many went up to Jerusalem out of the country before the passover, to purify themselves. They sought therefore for Jesus, and ⁵⁶ spake one with another, as they stood in the temple, What think ye ? That he will not come to the feast ? Now the chief priests and the ⁵⁷ Pharisees had given commandment, that, if any man knew where he was, he should shew it, that they might take him.

Jesus therefore six days before the passover ¹ came to Bethany, where Lazarus was, whom Jesus raised from the dead. So they made him ² a supper there : and Martha served ; but Lazarus was one of them that sat at meat with him.

Mary therefore took a pound of ointment of ³
¹ spikenard, very precious, and anointed the feet of Jesus, and wiped his feet with her hair : and the house was filled with the odour of the ointment.

But Judas Iscariot, one of his disciples, ⁴ which should betray him, saith, Why was not ⁵ this ointment sold for three hundred ²pence, and given to the poor ? Now this he said, not because he cared for the poor ; but because he was a thief, and having the ³bag ⁴took away what was put therein. Jesus therefore said, ⁷
⁵ Suffer her to keep it against the day of my burying. For the poor ye have always with ⁸ you ; but me ye have not always.

The common people therefore of the Jews ⁹

¹ See marginal note on Mark xiv. 3.

² See marginal note on Matt. xviii. 28.

³ Or, box

⁴ Or, carried what was put therein

⁵ Or, Let her alone : it was that she might keep it

learned that he was there : and they came, not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. But the chief priests took counsel that they might put Lazarus also to death ; because that by reason of him many of the Jews went away, and believed on Jesus.

12 On the morrow ¹a great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem, took the branches of the palm trees, and went forth to meet him, and cried out, Hosanna : Blessed *is* he that cometh in the name of the Lord, even the

¹ Some ancient authorities read the common people.

14 King of Israel. And Jesus, having found a young ass, sat thereon ; as it is written, Fear not, daughter of Zion : behold, thy King 16 cometh, sitting on an ass's colt. These things understood not his disciples at the first : but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.

17 The multitude therefore that was with him when he called Lazarus out of the tomb, and 18 raised him from the dead, bare witness. For this cause also the multitude went and met him, for that they heard that he had done this 19 sign. The Pharisees therefore said among themselves, ²Behold how ye prevail nothing : ² Or, Ye behold lo, the world is gone after him.

20 Now there were certain Greeks among those 21 that went up to worship at the feast : these therefore came to Philip, which was of Bethsaida of Galilee, and asked him, saying, Sir, 22 we would see Jesus. Philip cometh and telleth Andrew : Andrew cometh, and Philip, and they 23 tell Jesus. And Jesus answereth them, saying, The hour is come, that the Son of man should 24 be glorified. Verily, verily, I say unto you,

Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit. He that loveth his ²⁵
¹ life loseth it; and he that hateth his ¹ life in this world shall keep it unto life eternal. If ²⁶
² any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will the Father honour. Now is my soul troubled; and what shall I ²⁷
² say? Father, save me from this ² hour. But for this cause came I unto this hour. Father, ²⁸
glorify thy name. There came therefore a voice out of heaven, *saying*, I have both glorified it, and will glorify it again. The multitude ²⁹
therefore, that stood by, and heard it, said that it had thundered: others said, An angel hath spoken to him. Jesus answered and said, This ³⁰
voice hath not come for my sake, but for your sakes. Now is ³¹³ the judgement of this world: now shall the prince of this world be cast out. And I, if I be lifted up ⁴from the earth, will ³²
draw all men unto myself. But this he said, ³³ signifying by what manner of death he should die. The multitude therefore answered him, ³⁴ We have heard out of the law that the Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man? Jesus therefore said unto them, Yet ³⁵
a little while is the light ⁵among you. Walk while ye have the light, that darkness overtake you not: and he that walketh in the darkness knoweth not whither he goeth. While ye have ³⁶ the light, believe on the light, that ye may become sons of light.

These things spake Jesus, and he departed and ⁶hid himself from them. But though he ³⁷
had done so many signs before them, yet they believed not on him; that the word of ³⁸

¹ Or, *soul*² Or, *hour?*³ Or, *a judge-
ment*⁴ Or, *out of*⁵ Or, *in*⁶ Or, *was hid-
den from them*

Isaiah the prophet might be fulfilled, which he spake,

Lord, who hath believed our report?

And to whom hath the arm of the Lord been revealed?

39 For this cause they could not believe, for that Isaiah said again,

40 He hath blinded their eyes, and he hardened their heart;

Lest they should see with their eyes, and perceive with their heart,

And should turn,

And I should heal them.

41 These things said Isaiah, because he saw his

42 glory; and he spake of him. Nevertheless even of the rulers many believed on him; but

because of the Pharisees they did not confess

¹ it, lest they should be put out of the synagogue: ¹ Or, him

43 for they loved the glory of men more than the glory of God.

44 And Jesus cried and said, He that believeth on me, believeth not on me, but on him that

45 sent me. And he that beholdeth me behold-

46 eth him that sent me. I am come a light into the world, that whosoever believeth on me may

47 not abide in the darkness. And if any man hear my sayings, and keep them not, I judge him not: for I came not to judge the world,

48 but to save the world. He that rejecteth me, and receiveth not my sayings, hath one that judgeth him: the word that I spake, the same

49 shall judge him in the last day. For I spake not from myself; but the Father which sent

me, he hath given me a commandment, what I

50 should say, and what I should speak. And I know that his commandment is life eternal: the

things therefore which I speak, even as the Father hath said unto me, so I speak.

Now before the feast of the passover, Jesus ¹³ knowing that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them ¹unto the end. And during ² supper, the devil having already put into the heart of Judas Iscariot, Simon's *son*, to betray him, *Jesus*, knowing that the Father had given ³ all things into his hands, and that he came forth from God, and goeth unto God, riseth ⁴ from supper, and layeth aside his garments; and he took a towel, and girded himself. Then ⁵ he poureth water into the basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. So he ⁶ cometh to Simon Peter. He saith unto him, Lord, dost thou wash my feet? Jesus ⁷ answered and said unto him, What I do thou knowest not now; but thou shalt understand hereafter. Peter saith unto him, Thou shalt ⁸ never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet ⁹ only, but also my hands and my head. Jesus ¹⁰ saith to him, He that is bathed needeth not

² Some ancient authorities omit *save, and his feet.*

² save to wash his feet, but is clean every whit: and ye are clean, but not all. For he knew ¹¹ him that should betray him; therefore said he,

Ye are not all clean.

So when he had washed their feet, and taken ¹² his garments, and ³sat down again, he said unto them, Know ye what I have done to you? Ye ¹³ call me, ⁴Master, and, Lord: and ye say well; for so I am. If I then, the Lord and the ¹⁴ ⁴Master, have washed your feet, ye also ought to wash one another's feet. For I have given ¹⁵ you an example, that ye also should do as I have done to you. Verily, verily, I say unto ¹⁶

³ Gr. *reclined.*

⁴ Or, *Teacher*

you, A ¹servant is not greater than his lord; neither ²one that is sent greater than he that
¹⁷sent him. If ye know these things, blessed are
¹⁸ye if ye do them. I speak not of you all: I
¹⁹know whom I ³have chosen: but that the
scripture may be fulfilled, He that eateth ⁴my
¹⁹bread lifted up his heel against me. From
henceforth I tell you before it come to pass,
that, when it is come to pass, ye may believe
²⁰that ⁵I am *he*. Verily, verily, I say unto you,
He that receiveth whomsoever I send receiveth
me; and he that receiveth me receiveth him
that sent me.

²¹ When Jesus had thus said, he was troubled in
the spirit, and testified, and said, Verily, verily,
I say unto you, that one of you shall betray
²²me. The disciples looked one on another,
²³doubting of whom he spake. There was at
the table reclining in Jesus' bosom one of his
²⁴disciples, whom Jesus loved. Simon Peter
therefore beckoneth to him, and saith unto
him, Tell *us* who it is of whom he speaketh.
²⁵ He leaning back, as he was, on Jesus' breast
²⁶saith unto him, Lord, who is it? Jesus there-
fore answereth, He it is, for whom I shall dip
the sop, and give it him. So when he had
dipped the sop, he taketh and giveth it to
²⁷Judas, *the son* of Simon Iscariot. And after
the sop, then entered Satan into him. Jesus
therefore saith unto him, That thou doest, do
²⁸quickly. Now no man at the table knew for
²⁹what intent he spake this unto him. For some
thought, because Judas had the ⁶bag, that
Jesus said unto him, Buy what things we have
need of for the feast; or, that he should give
³⁰something to the poor. He then having received
the sop went out straightway: and it was night.
³¹ When therefore he was gone out, Jesus

¹ Gr. *bond-servant*.

² Gr. *an apostle*.

³ Or, *chose*

⁴ Many ancient
authorities
read *his bread*
with me.

⁵ Or, *I am*

⁶ Or, *box*

¹ Or, was

saith, Now ¹is the Son of man glorified, and God ¹is glorified in him; and God shall glo- ³²rify him in himself, and straightway shall he glorify him. Little children, yet a little while ³³I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say unto you. A new com- ³⁴mendment I give unto you, that ye love one another; ²even as I have loved you, that ye also love one another. By this shall all men ³⁵know that ye are my disciples, if ye have love one to another.

Simon Peter saith unto him, Lord, whither ³⁶goest thou? Jesus answered, Whither I go, thou canst not follow me now; but thou shalt follow afterwards. Peter saith unto him, Lord, ³⁷why cannot I follow thee even now? I will lay down my life for thee. Jesus answereth, Wilt ³⁸thou lay down thy life for me? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

³ Or, believe
in God⁴ Or, abiding-
places

Let not your heart be troubled: ³ye believe ¹**14** in God, believe also in me. In my Father's ²house are many ⁴mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a ³place for you, I come again, and will receive you unto myself; that where I am, *there* ye may be also. ⁵And whither I go, ye know the ⁴way. Thomas saith unto him, Lord, we know ⁵not whither thou goest; how know we the way? Jesus saith unto him, I am the way, and ⁶the truth, and the life: no one cometh unto the Father, but ⁶by me. If ye had known me, ye ⁷would have known my Father also: from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the ⁸Father, and it sufficeth us. Jesus saith unto ⁹

⁵ Many ancient
authorities
read *And*
whither I go
ye know, and
the way ye
*know.*⁶ Or, through

him, Have I been so long time with you, and
 dost thou not know me, Philip? he that hath
 seen me hath seen the Father; how sayest
 10 thou, Shew us the Father? Believest thou not
 that I am in the Father, and the Father in
 me? the words that I say unto you I speak
 not from myself: but the Father abiding in me
 11 doeth his works. Believe me that I am in the
 Father, and the Father in me: or else believe
 12 me for the very works' sake. Verily, verily,
 I say unto you, He that believeth on me, the
 works that I do shall he do also; and greater
 works than these shall he do; because I go
 13 unto the Father. And whatsoever ye shall ask
 in my name, that will I do, that the Father
 14 may be glorified in the Son. If ye shall ask
 15 ¹me any thing in my name, that will I do. If
 ye love me, ye will keep my commandments.
 16 And I will ²pray the Father, and he shall give
 you another ³Comforter, that he may be with
 17 you for ever, even the Spirit of truth: whom
 the world cannot receive; for it beholdeth him
 not, neither knoweth him: ye know him; for
 18 he abideth with you, and shall be in you. I
 will not leave you ⁴desolate: I come unto you.
 19 Yet a little while, and the world beholdeth me
 no more; but ye behold me: because I live,
 20 ⁵ye shall live also. In that day ye shall know
 that I am in my Father, and ye in me, and I
 21 in you. / He that hath my commandments, and
 keepeth them, he it is that loveth me: and he
 that loveth me shall be loved of my Father,
 and I will love him, and will manifest myself
 22 unto him. / Judas (not Iscariot) saith unto him,
 Lord, what is come to pass that thou wilt mani-
 fest thyself unto us, and not unto the world?
 23 Jesus answered and said unto him, If a man
 love me, he will keep my word: and my Father

¹ Many ancient authorities omit *me*.

² Gr. *make request of*.

³ Or, *Advocate*
 Or, *Helper*
 Gr. *Paraclete*.

⁴ Or, *orphans*

⁵ Or, *and ye shall live*

will love him, and we will come unto him, and make our abode with him. He that loveth me ²⁴ not keepeth not my words: and the word which ye hear is not mine, but the Father's who sent me.

These things have I spoken unto you, while ²⁵
¹ Or, *Advocate*
Or, Helper
Gr. Paraclete. yet abiding with you. But the ¹Comforter, ²⁶
even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you. Peace I leave with you; my peace ²⁷ I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful. Ye heard how I said ²⁸ to you, I go away, and I come unto you. If ye loved me, ye would have rejoiced, because I go unto the Father: for the Father is greater than I. And now I have told you before it ²⁹ come to pass, that, when it is come to pass, ye may believe. I will no more speak much with ³⁰ you, for the prince of the world cometh: and he hath nothing in me; but that the world ³¹ may know that I love the Father, and as the Father gave me commandment, even so I do. Arise, let us go hence.

I am the true vine, and my Father is the ¹15 husbandman. Every branch in me that beareth ² not fruit, he taketh it away: and every *branch* that beareth fruit, he cleanseth it, that it may bear more fruit. Already ye are clean ³ cause of the word which I have spoken unto you. Abide in me, and I in you. As the ⁴ branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me. I am the vine, ye are the ⁵ branches: He that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing. If a man abide ⁶

not in me, he is cast forth as a branch, and is withered; and they gather them, and cast
 7 them into the fire, and they are burned. If ye abide in me, and my words abide in you,
 ask whatsoever ye will, and it shall be done
 8 unto you. Herein ¹is my Father glorified,
²that ye bear much fruit; and *so* shall ye be
 9 my disciples. Even as the Father hath loved
 me, I also have loved you: abide ye in my
 10 love. If ye keep my commandments, ye shall
 abide in my love; even as I have kept my
 Father's commandments, and abide in his love.
 11 These things have I spoken unto you, that
 my joy may be in you, and *that* your joy may
 12 be fulfilled. This is my commandment, that
 ye love one another, even as I have loved
 13 you. Greater love hath no man than this,
 that a man lay down his life for his friends.
 14 Ye are my friends, if ye do the things which
 15 I command you. No longer do I call you
³servants; for the ⁴servant knoweth not what
 his lord doeth: but I have called you friends;
 for all things that I heard from my Father
 16 I have made known unto you. Ye did not
 choose me, but I chose you, and appointed
 you, that ye should go and bear fruit, and
that your fruit should abide: that whatsoever
 ye shall ask of the Father in my name, he
 17 may give it you. These things I command
 18 you, that ye may love one another. If the
 world hateth you, ⁵ye know that it hath hated
 19 me before *it hated* you. If ye were of the
 world, the world would love its own: but be-
 cause ye are not of the world, but I chose you
 out of the world, therefore the world hateth
 20 you. Remember the word that I said unto
 you, A ⁴servant is not greater than his lord.
 If they persecuted me, they will also persecute

¹ Or, was² Many ancient
authorities
read that ye
bear much
fruit, and be
my disciples.³ Gr. bond-
servants.⁴ Gr. bond-
servant.⁵ Or, know ye

you ; if they kept my word, they will keep yours also. But all these things will they do ²¹ unto you for my name's sake, because they know not him that sent me. If I had not ²² come and spoken unto them, they had not had sin : but now they have no excuse for their sin. He that hateth me hateth my Father ²³ also. If I had not done among them the works ²⁴ which none other did, they had not had sin : but now have they both seen and hated both me and my Father. But *this cometh to pass,* ²⁵ that the word may be fulfilled that is written in their law, They hated me without a cause. But when the ¹Comforter is come, whom I ²⁶ will send unto you from the Father, *even* the Spirit of truth, which ²proceedeth from the Father, he shall bear witness of me : ³and ye ²⁷ also bear witness, because ye have been with me from the beginning.

¹ Or, *Advocate*
Or, *Helper*
Gr. *Paraclete.*

² Or, *goeth forth from*

³ Or, *and bear ye also witness*

These things have I spoken unto you, that ye ¹ **16** should not be made to stumble. They shall ² put you out of the synagogues : yea, the hour cometh, that whosoever killeth you shall think that he offereth service unto God. And these ³ things will they do, because they have not known the Father, nor me. But these things ⁴ have I spoken unto you, that when their hour is come, ye may remember them, how that I told you. And these things I said not unto you from the beginning, because I was with you. But now I go unto him that sent me ; ⁵ and none of you asketh me, Whither goest thou ? But because I have spoken these things ⁶ unto you, sorrow hath filled your heart. Nevertheless ⁷ I tell you the truth ; It is expedient for you that I go away : for if I go not away, the ¹Comforter will not come unto you ; but if I go, I will send him unto you. And he, when ⁸

he is come, will convict the world in respect of sin, and of righteousness, and of judgement: 9, 10 of sin, because they believe not on me; of righteousness, because I go to the Father, and 11 ye behold me no more; of judgement, because 12 the prince of this world hath been judged. I have yet many things to say unto you, but 13 ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, *these* shall he speak: and he shall declare unto 14 you the things that are to come. He shall glorify me: for he shall take of mine, and 15 shall declare *it* unto you. All things whatsover the Father hath are mine: therefore said I, that he taketh of mine, and shall declare *it* unto you. A little while, and ye behold me no more; and again a little while, and ye 17 shall see me. *Some* of his disciples therefore said one to another, What is this that he saith unto us, A little while, and ye behold me not; and again a little while, and ye shall see me: 18 and, Because I go to the Father? They said therefore, What is this that he saith, A little 19 while? We know not what he saith. Jesus perceived that they were desirous to ask him, and he said unto them, Do ye inquire among yourselves concerning this, that I said, A little while, and ye behold me not, and again a little 20 while, and ye shall see me? Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice: ye shall be sorrowful, but your sorrow shall be turned into 21 joy. A woman when she is in travail hath sorrow, because her hour is come: but when she is delivered of the child, she remembereth no more the anguish, for the joy that a man

is born into the world. And ye therefore now ²² have sorrow: but I will see you again, and your heart shall rejoice, and your joy no one taketh away from you. And in that day ye ²³ shall ¹ask me nothing. Verily, verily, I say unto you, If ye shall ask anything of the Father, he will give it you in my name. Hitherto have ye asked nothing in my name: ²⁴ ask, and ye shall receive, that your joy may be fulfilled.

¹ Or, *ask me no question*

² Or, *parables*

³ Gr. *make request of.*

⁴ Or, *parable*

These things have I spoken unto you in ²⁵ ²proverbs: the hour cometh, when I shall no more speak unto you in ²proverbs, but shall tell you plainly of the Father. In that day ²⁶ ye shall ask in my name; and I say not unto you, that I will ³pray the Father for you; for ²⁷ the Father himself loveth you, because ye have loved me, and have believed that I came forth from the Father. I came out from the Father, ²⁸ and am come into the world: again, I leave the world, and go unto the Father. His dis- ²⁹ciples say, Lo, now speakest thou plainly, and speakest no ⁴proverb. Now know we that thou ³⁰ knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. Jesus answered ³¹ them, Do ye now believe? Behold, the hour ³² cometh, yea, is come, that ye shall be scat-tered, every man to his own, and shall leave me alone: and *yet* I am not alone, because the Father is with me. These things have I ³³ spoken unto you, that in me ye may have peace. In the world ye have tribulation: but be of good cheer; I have overcome the world.

These things spake Jesus; and lifting up ¹ **17** his eyes to heaven, he said, Father, the hour is come; glorify thy Son, that the Son may glorify thee: even as thou gavest him au- ²

thority over all flesh, that whatsoever thou hast given him, to them he should give eternal life. And this is life eternal, that they should know thee the only true God, and him whom thou didst send, *even* Jesus Christ. I glorified thee on the earth, having accomplished the work which thou hast given me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I manifested thy name unto the men whom thou gavest me out of the world : thine they were, and thou gavest them to me ; and they have kept thy word. Now they know that all things whatsoever thou hast given me are from thee : for the words which thou gavest me I have given unto them ; and they received *them*, and knew of a truth that I came forth from thee, and they believed that thou didst send me. I ¹pray for them : I ¹pray not for the world, but for those whom thou hast given me ; for they are thine : and all things that are mine are thine, and thine are mine : and I am glorified in them. And I am no more in the world, and these are in the world, and I come to thee. Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we *are*. While I was with them, I kept them in thy name which thou hast given me : and I guarded them, and not one of them perished, but the son of perdition ; that the scripture might be fulfilled. But now I come to thee ; and these things I speak in the world, that they may have my joy fulfilled in themselves. I have given them thy word ; and the world hated them, because they are not of the world, even as I am not of the world. I ¹pray not that thou shouldest take them ²from the world, but that thou shouldest

¹ Gr. *make request.*

² Gr. *out of.*

¹ Gr. *out of*.² Or, *evil*³ Or, *Consecrate*⁴ Gr. *make request.*

keep them ¹from ²the evil *one*. They are not ¹⁶ of the world, even as I am not of the world. ³Sanctify them in the truth : thy word is truth. ¹⁷As thou didst send me into the world, even so ¹⁸sent I them into the world. And for their sakes ¹⁹I ³sanctify myself, that they themselves also may be sanctified in truth. Neither for these only ²⁰do I ⁴pray, but for them also that believe on me through their word ; that they may all be one ; ²¹even as thou, Father, *art* in me, and I in thee, that they also may be in us : that the world may believe that thou didst send me. And the ²²glory which thou hast given me I have given unto them ; that they may be one, even as we *are* one ; I in them, and thou in me, that ²³they may be perfected into one ; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me. Father, ²⁴

⁵ Many ancient authorities read *those whom*.

⁵that which thou hast given me, I will that, where I am, they also may be with me ; that they may behold my glory, which thou hast given me : for thou lovedst me before the foundation of the world. O righteous Father, ²⁵the world knew thee not, but I knew thee ; and these knew that thou didst send me ; and I ²⁶made known unto them thy name, and will make it known ; that the love wherewith thou lovedst me may be in them, and I in them.

When Jesus had spoken these words, he ¹⁸went forth with his disciples over the ⁶brook ⁷Kidron, where was a garden, into the which he entered, himself and his disciples. Now ²Judas also, which betrayed him, knew the place : for Jesus oft-times resorted thither with his disciples. Judas then, having received the ³⁸band of soldiers, and officers from the chief priests and the Pharisees, cometh thither with lanterns and torches and weapons. Jesus there- ⁴

⁶ Or, *ravine*.
Gr. *winter-torrent*.⁷ Or, *of the Cedars*⁸ Or, *cohort*

fore, knowing all the things that were coming upon him, went forth, and saith unto them, 5 Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he*. And Judas also, which betrayed him, was standing with them. When therefore he said unto them, I am *he*, they went backward, and fell 7 to the ground. Again therefore he asked them, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I told you that I am *he*: if therefore ye seek me, let these go their 9 way: that the word might be fulfilled which he spake, Of those whom thou hast given me 10 I lost not one. Simon Peter therefore having a sword drew it, and struck the high priest's 1^{servant}, and cut off his right ear. Now the 1^{servant's} name was Malchus. Jesus therefore 11 said unto Peter, Put up the sword into the sheath: the cup which the Father hath given me, shall I not drink it?

12 So the ²band and the ³chief captain, and the officers of the Jews, seized Jesus and bound 13 him, and led him to Annas first; for he was father in law to Caiaphas, which was high 14 priest that year. Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people.

15 And Simon Peter followed Jesus, and *so did* another disciple. Now that disciple was known unto the high priest, and entered in with Jesus 16 into the court of the high priest; but Peter was standing at the door without. So the other disciple, which was known unto the high priest, went out and spake unto her that kept the door, 17 and brought in Peter. The maid therefore that kept the door saith unto Peter, Art thou also *one* of this man's disciples? He saith, I 18 am not. Now the ⁴servants and the officers

¹ Gr. *bond-servant*.

² Or *cohort*
³ Or, *military tribune*
Gr. *chiliarch*.

⁴ Gr. *bond-servants*.

¹ Gr. *a fire of charcoal.*

were standing *there*, having made ¹a fire of coals ; for it was cold ; and they were warming themselves : and Peter also was with them, standing and warming himself.

The high priest therefore asked Jesus of his ¹⁹ disciples, and of his teaching. Jesus answered ²⁰ him, I have spoken openly to the world ; I ever taught in ²synagogues, and in the temple, where all the Jews come together ; and in secret spake I nothing. Why askest thou me ? ask ²¹ them that have heard *me*, what I spake unto them : behold, these know the things which I said. And when he had said this, one of the ²² officers standing by struck Jesus ³with his hand, saying, Answerest thou the high priest so ? Jesus answered him, If I have spoken evil, bear ²³ witness of the evil : but if well, why smitest thou me ? Annas therefore sent him bound ²⁴ unto Caiaphas the high priest.

Now Simon Peter was standing and warming ²⁵ himself. They said therefore unto him, Art thou also *one* of his disciples ? He denied, and said, I am not. One of the ⁴servants of the ²⁶ high priest, being a kinsman of him whose ear Peter cut off, saith, Did not I see thee in the garden with him ? Peter therefore denied again : ²⁷ and straightway the cock crew.

They lead Jesus therefore from Caiaphas ²⁸ into the ⁵palace : and it was early ; and they themselves entered not into the ⁵palace, that they might not be defiled, but might eat the passover. Pilate therefore went out unto them, ²⁹ and saith, What accusation bring ye against this man ? They answered and said unto him, ³⁰ If this man were not an evil-doer, we should not have delivered him up unto thee. Pilate ³¹ therefore said unto them, Take him yourselves, and judge him according to your law. The

² Gr. *synagogue.*

³ Or, *with a rod*

⁵ Gr. *Prætorium.*

Jews said unto him, It is not lawful for us to
 32 put any man to death : that the word of Jesus
 might be fulfilled, which he spake, signifying
 by what manner of death he should die.

33 Pilate therefore entered again into the ¹palace,
 and called Jesus, and said unto him, Art thou
 34 the King of the Jews ? Jesus answered, Sayest
 thou this of thyself, or did others tell it thee
 35 concerning me ? Pilate answered, Am I a Jew ?
 Thine own nation and the chief priests de-
 livered thee unto me : what hast thou done ?

36 Jesus answered, My kingdom is not of this
 world : if my kingdom were of this world, then
 would my ²servants fight, that I should not be
 delivered to the Jews : but now is my king-
 37 dom not from hence. Pilate therefore said
 unto him, Art thou a king then ? Jesus an-
 swered, ³Thou sayest that I am a king. To
 this end have I been born, and to this end
 am I come into the world, that I should bear
 witness unto the truth. Every one that is of
 38 the truth heareth my voice. Pilate saith unto
 him, What is truth ?

And when he had said this, he went out
 again unto the Jews, and saith unto them,
 39 I find no crime in him. But ye have a custom,
 that I should release unto you one at the pass-
 over : will ye therefore that I release unto you
 40 the King of the Jews ? They cried out there-
 fore again, saying, Not this man, but Barabbas.
 Now Barabbas was a robber.

19 ¹ Then Pilate therefore took Jesus, and scourged
 2 him. And the soldiers plaited a crown of thorns,
 and put it on his head, and arrayed him in a
 3 purple garment ; and they came unto him, and
 said, Hail, King of the Jews ! and they struck
 4 him ⁴with their hands. And Pilate went out
 again, and saith unto them, Behold, I bring

¹ Gr. *Prae-*
rium.

² Or, *officers :*
as in ver. 3,
12, 18, 22.

³ Or, *Thou*
sayest it, be-
cause I am a
king.

⁴ Or, *with robs*

him out to you, that ye may know that I find no crime in him. Jesus therefore came out, 5 wearing the crown of thorns and the purple garment. And Pilate saith unto them, Behold, the man! When therefore the chief priests and 6 the officers saw him, they cried out, saying, Crucify *him*, crucify *him*. Pilate saith unto them, Take him yourselves, and crucify him: for I find no crime in him. The Jews an- 7 swered him, We have a law, and by that law he ought to die, because he made himself the Son of God. When Pilate therefore heard this 8 saying, he was the more afraid; and he entered 9

¹ Gr. *Prætorium*.

² Or, authority

³ Or, opposeth
Cæsar

into the ¹palace again, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Pilate therefore saith unto him, Speakest ¹⁰ thou not unto me? knowest thou not that I have ²power to release thee, and have ²power to crucify thee? Jesus answered him, Thou ¹¹ wouldest have no ²power against me, except it were given thee from above: therefore he that delivered me unto thee hath greater sin. Upon ¹² this Pilate sought to release him: but the Jews cried out, saying, If thou release this man, thou art not Cæsar's friend: every one that maketh himself a king ³speaketh against Cæsar. When ¹³ Pilate therefore heard these words, he brought Jesus out, and sat down on the judgement-seat at a place called The Pavement, but in Hebrew, Gabbatha. Now it was the Preparation ¹⁴ of the passover: it was about the sixth hour. And he saith unto the Jews, Behold, your King! They therefore cried out, Away with ¹⁵ him, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar. Then therefore he delivered him unto ¹⁶ them to be crucified.

17 They took Jesus therefore : and he went out, bearing the cross for himself, unto the place called The place of a skull, which is called in
 18 Hebrew Golgotha : where they crucified him, and with him two others, on either side one,
 19 and Jesus in the midst. And Pilate wrote a title also, and put it on the cross. And there was written, JESUS OF NAZARETH, THE KING OF
 20 THE JEWS. This title therefore read many of the Jews: ¹for the place where Jesus was crucified was nigh to the city: and it was written
 21 in Hebrew, *and* in Latin, *and* in Greek. The chief priests of the Jews therefore said to Pilate, Write not, The King of the Jews; but,
 22 that he said, I am King of the Jews. Pilate answered, What I have written I have written.
 23 The soldiers therefore, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also the
²coat: now the ²coat was without seam, woven
 24 from the top throughout. They said therefore one to another, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith,

They parted my garments among them,
 And upon my vesture did they cast lots.

25 These things therefore the soldiers did. But there were standing by the cross of Jesus his mother, and his mother's sister, Mary the *wife*
 26 of Clopas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his
 27 mother, Woman, behold, thy son! Then saith he to the disciple, Behold, thy mother! And from that hour the disciple took her unto his own *home*.

28 After this Jesus, knowing that all things are now finished, that the scripture might be

¹ Or, for the place of the city where Jesus was crucified was nigh at hand

² Or, tunic

accomplished, saith, I thirst. There was set ²⁹ there a vessel full of vinegar: so they put a sponge full of the vinegar upon hyssop, and brought it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up his spirit.

The Jews therefore, because it was the Preparation, that the bodies should not remain on the cross upon the sabbath (for the day of that sabbath was a high *day*), asked of Pilate that their legs might be broken, and *that* they might be taken away. The soldiers therefore ³¹ came, and brake the legs of the first, and of the other which was crucified with him: but when ³² they came to Jesus, and saw that he was dead already, they brake not his legs: howbeit one ³³ of the soldiers with a spear pierced his side, and straightway there came out blood and water. And he that hath seen hath borne witness, and ³⁵ his witness is true: and he knoweth that he saith true, that ye also may believe. For these ³⁶ things came to pass, that the scripture might be fulfilled, A bone of him shall not be ¹broken. And again another scripture saith, They shall ³⁷ look on him whom they pierced.

And after these things Joseph of Arimathæa, ³⁸ being a disciple of Jesus, but secretly for fear of the Jews, asked of Pilate that he might take away the body of Jesus: and Pilate gave *him* leave. He came therefore, and took away his body. And there came also Nicodemus, he ³⁹ who at the first came to him by night, bringing a ²mixture of myrrh and aloes, about a hundred pound *weight*. So they took the body of Jesus, ⁴⁰ and bound it in linen cloths with the spices, as the custom of the Jews is to bury. Now in ⁴¹ the place where he was crucified there was a

¹ Or, crushed

² Some ancient authorities read *roll*.

garden ; and in the garden a new tomb
42 wherein was never man yet laid. There then
because of the Jews' Preparation (for the tomb
was nigh at hand) they laid Jesus.

20 1 Now on the first *day* of the week cometh
Mary Magdalene early, while it was yet dark,
unto the tomb, and seeth the stone taken
2 away from the tomb. She runneth there-
fore, and cometh to Simon Peter, and to the
other disciple, whom Jesus loved, and saith
unto them, They have taken away the Lord
out of the tomb, and we know not where
3 they have laid him. Peter therefore went
forth, and the other disciple, and they went
4 toward the tomb. And they ran both
together : and the other disciple outran Peter,
5 and came first to the tomb ; and stooping
and looking in, he seeth the linen cloths lying ;
6 yet entered he not in. Simon Peter therefore
also cometh, following him, and entered into
the tomb ; and he beholdeth the linen cloths
7 lying, and the napkin, that was upon his head,
not lying with the linen cloths, but rolled up
8 in a place by itself. Then entered in therefore
the other disciple also, which came first to the
9 tomb, and he saw, and believed. For as
yet they knew not the scripture, that he must
10 rise again from the dead. So the disciples
went away again unto their own home.

11 But Mary was standing without at the
tomb weeping : so, as she wept, she stooped
12 and looked into the tomb ; and she be-
holdeth two angels in white sitting, one at the
head, and one at the feet, where the body
13 of Jesus had lain. And they say unto her,
Woman, why weepest thou ? She saith unto
them, Because they have taken away my Lord,
and I know not where they have laid him.

When she had thus said, she turned herself ¹⁴ back, and beholdeth Jesus standing, and knew not that it was Jesus. Jesus saith unto her, ¹⁵ Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, ¹⁶ Mary. She turneth herself, and saith unto him in Hebrew, Rabboni; which is to say, ¹⁷ Master. Jesus saith to her, ² Touch me ¹⁷ not; for I am not yet ascended unto the Father: but go unto my brethren, and say to them, I ascend unto my Father and your Father, and my God and your God. Mary ¹⁸ Magdalene cometh and telleth the disciples, I have seen the Lord; and *how that* he had said these things unto her.

When therefore it was evening, on that day, ¹⁹ the first *day* of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst, and saith unto them, Peace *be* unto you. And ²⁰ when he had said this, he shewed unto them his hands and his side. The disciples therefore were glad, when they saw the Lord. Jesus ²¹ therefore said to them again, Peace *be* unto you: as the Father hath sent me, even so send I you. And when he had said this, he ²² breathed on them, and saith unto them, Receive ye the ³Holy Ghost: whose soever sins ²³ ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained.

³ Or, *Holy Spirit*

⁴ That is,
Twin.

But Thomas, one of the twelve, called ⁴Didymus, was not with them when Jesus came. The other disciples therefore said unto him, ²⁵ We have seen the Lord. But he said unto them, Except I shall see in his hands the print

of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe.

26 And after eight days again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, 27 and said, Peace *be* unto you. Then saith he to Thomas, Reach hither thy finger, and see my hands; and reach *hither* thy hand, and put it into my side: and be not faithless, but believing. Thomas answered and said unto him, 29 My Lord and my God. Jesus saith unto him, Because thou hast seen me, ¹thou hast believed: blessed *are* they that have not seen, and *yet* have believed.

¹ Or, *hast thou believed?*

30 Many other signs therefore did Jesus in the presence of the disciples, which are not written 31 in this book: but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name.

21 1 After these things Jesus manifested himself again to the disciples at the sea of Tiberias; 2 and he manifested *himself* on this wise. There were together Simon Peter, and Thomas called ² Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his 3 disciples. Simon Peter saith unto them, I go a fishing. They say unto him, We also come with thee. They went forth, and entered into the boat; and that night they took nothing. 4 But when day was now breaking, Jesus stood on the beach: howbeit the disciples knew not 5 that it was Jesus. Jesus therefore saith unto them, Children, have ye aught to eat? They 6 answered him, No. And he said unto them, Cast the net on the right side of the boat, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude

² That is, Twin.

of fishes. That disciple therefore whom Jesus 7 loved saith unto Peter, It is the Lord. So when Simon Peter heard that it was the Lord, he girt his coat about him (for he was naked), and cast himself into the sea. But the other disciples 8 came in the little boat (for they were not far from the land, but about two hundred cubits off), dragging the net *full* of fishes. So when 9 they got out upon the land, they see ¹a fire of coals there, and ²fish laid thereon, and ³bread. Jesus saith unto them, Bring of the fish which 10 ye have now taken. Simon Peter therefore 11 went ⁴up, and drew the net to land, full of great fishes, a hundred and fifty and three: and for all there were so many, the net was not rent. Jesus saith unto them, Come *and* 12 break your fast. And none of the disciples durst inquire of him, Who art thou? knowing that it was the Lord. Jesus cometh, and taketh 13 the ⁵bread, and giveth them, and the fish likewise. This is now the third time that Jesus 14 was manifested to the disciples, after that he was risen from the dead.

So when they had broken their fast, Jesus 15 saith to Simon Peter, Simon, *son* of ⁶John, 7 lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I ⁸love thee. He saith unto him, Feed my lambs. He saith to him again a second time, 16 Simon, *son* of ⁶John, 7 lovest thou me? He saith unto him, Yea, Lord; thou knowest that I ⁸love thee. He saith unto him, Tend my sheep. He saith unto him the third time, 17 Simon, *son* of ⁶John, ⁸lovest thou me? Peter was grieved because he said unto him the third time, ⁸Lovest thou me? And he said unto him, Lord, thou knowest all things; thou ⁹knowest that I ⁸love thee. Jesus saith unto

¹ Gr. *a fire of charcoal.*

² Or, *a fish*

³ Or, *a loaf*

⁴ Or, *aboard*

⁵ Or, *loaf*

⁶ Gr. *Joanes.*
See ch. 1. 42,
margin.

^{7. 8} Love in
these places
represents two
different Greek
words.

⁹ Or, *perceivest*

18 him, Feed my sheep. Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest : but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.

19 Now this he spake, signifying by what manner of death he should glorify God. And when he had spoken this, he saith unto him, Follow 20 me. Peter, turning about, seeth the disciple whom Jesus loved following ; which also leaned back on his breast at the supper, and said,

21 Lord, who is he that betrayeth thee ? Peter therefore seeing him saith to Jesus, Lord,¹ and 22 what shall this man do ? Jesus saith unto him, If I will that he tarry till I come, what 23 is that to thee ? follow thou me. This saying therefore went forth among the brethren, that that disciple should not die : yet Jesus said not unto him, that he should not die ; but, If I will that he tarry till I come, what is that to thee ?

24 This is the disciple which beareth witness of these things, and wrote these things : and we know that his witness is true.

25 And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself would not contain the books that should be written.

¹ Gr. and this man, what ?

THE

ACTS OF THE APOSTLES.

¹ Gr. *first.*

THE ¹ former treatise I made, O Theophilus, ^{1 1}
 concerning all that Jesus began both to do
 and to teach, until the day in which he was ²
 received up, after that he had given command-
 ment through the ²Holy Ghost unto the apo-
 stles whom he had chosen: to whom he also ³
³ shewed himself alive after his passion by many
 proofs, appearing unto them by the space of
 forty days, and speaking the things concerning
 the kingdom of God: and, ⁴being assembled ⁴
 together with them, he charged them not to de-
 part from Jerusalem, but to wait for the promise
 of the Father, which, *said he*, ye heard from me:
 for John indeed baptized with water; but ye ⁵
⁵ shall be baptized ⁵with the Holy Ghost not
 many days hence.

They therefore, when they were come to- ⁶
 gether, asked him, saying, Lord, dost thou at
 this time restore the kingdom to Israel? And ⁷
 he said unto them, It is not for you to know
 times or seasons, which the Father hath ⁶set
⁶ Or, *appointed*
^{by} within his own authority. But ye shall receive ⁸
 power, when the Holy Ghost is come upon
 you: and ye shall be my witnesses both in
 Jerusalem, and in all Judæa and Samaria, and
 unto the uttermost part of the earth. And ⁹
 when he had said these things, as they were
 looking, he was taken up; and a cloud received
 him out of their sight. And while they were look- ¹⁰
 ing stedfastly into heaven as he went, behold,
 two men stood by them in white apparel;

11 which also said, Ye men of Galilee, why stand ye looking into heaven? this Jesus, which was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven.

12 Then returned they unto Jerusalem from the mount called Olivet, which is nigh unto Jerusalem, a sabbath day's journey off. And when they were come in, they went up into the upper chamber, where they were abiding; both Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James *the son of Alphæus*, and Simon the Zealot, and 14 Judas *the son of James*. These all with one accord continued stedfastly in prayer, ²with the women, and Mary the mother of Jesus, and with his brethren.

15 And in these days Peter stood up in the midst of the brethren, and said (and there was a multitude of ³persons gathered together, about

¹ Or, brother.
See Jude 1.

² Or, *with certain women*

³ Gr. *names*.

16 a hundred and twenty), Brethren, it was needful that the scripture should be fulfilled, which the Holy Ghost spake before by the mouth of David concerning Judas, who was guide to 17 them that took Jesus. For he was numbered among us, and received his ⁴portion in this

⁴ Or, *lot*

18 ministry. (Now this man obtained a field with the reward of his iniquity; and falling headlong, he burst asunder in the midst, and all 19 his bowels gushed out. And it became known to all the dwellers at Jerusalem; insomuch that in their language that field was called Akel-
20 dama, that is, The field of blood.) For it is written in the book of Psalms,

Let his habitation be made desolate,
And let no man dwell therein:

and,

His ⁵office let another take.

⁵ Gr. *overseership*.

Of the men therefore which have companied ²¹ with us all the time that the Lord Jesus went in and went out ¹ among us, beginning from the ²² baptism of John, unto the day that he was received up from us, of these must one become ²³ a witness with us of his resurrection. And ²⁴ they put forward two, Joseph called Barsabbas, who was surnamed Justus, and Matthias. And ²⁵ they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew of these two the one whom thou hast chosen, to take ²⁶ the place in this ministry and apostleship, from which Judas fell away, that he might go to his own place. And they gave lots ² for them; and ²⁶ the lot fell upon Matthias; and he was numbered with the eleven apostles.

² Or, unto

³ Gr. *was being fulfilled.*

And when the day of Pentecost ³ was now ¹ come, they were all together in one place. And suddenly there came from heaven a sound ² as of the rushing of a mighty wind, and it filled all the house where they were sitting. And ³ there appeared unto them tongues ⁴ parting asunder, like as of fire; and it sat upon each one of them. And they were all filled with ⁴ the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.

Now there were dwelling at Jerusalem Jews, ⁵ devout men, from every nation under heaven. And when this sound was heard, the multitude ⁶ came together, and were confounded, because that every man heard them speaking in his own language. And they were all amazed and marvelled, saying, Behold, are not all these which speak Galilæans? And how hear we, every ⁷ man in our own language, wherein we were born? Parthians and Medes and Elamites, and ⁸ the dwellers in Mesopotamia, in Judæa and

⁴ Or, *parting among them*
Or, *distributing themselves*

10 Cappadocia, in Pontus and Asia, in Phrygia and Pamphylia, in Egypt and the parts of Libya about Cyrene, and sojourners from
 11 Rome, both Jews and proselytes, Cretans and Arabians, we do hear them speaking in our
 12 tongues the mighty works of God. And they were all amazed, and were perplexed, saying
 13 one to another, What meaneth this? But others mocking said, They are filled with new wine.

14 But Peter, standing up with the eleven, lifted up his voice, and spake forth unto them, *saying*, Ye men of Judæa, and all ye that dwell at Jerusalem, be this known unto you, and give ear
 15 unto my words. For these are not drunken, as ye suppose; seeing it is *but* the third hour
 16 of the day; but this is that which hath been spoken ¹ by the prophet Joel;

17 And it shall be in the last days, saith God, I will pour forth of my Spirit upon all flesh: And your sons and your daughters shall prophesy,

And your young men shall see visions,
 And your old men shall dream dreams:

18 Yea and on my ²servants and on my ³hand-maidens in those days

Will I pour forth of my Spirit; and they shall prophesy.

19 And I will shew wonders in the heaven above,

And signs on the earth beneath;

Blood, and fire, and vapour of smoke:

20 The sun shall be turned into darkness,
 And the moon into blood,

Before the day of the Lord come,

That great and notable *day*:

21 And it shall be, that whosoever shall call on the name of the Lord shall be saved.

¹ Or, *through*

² Gr. *bondmen*.

³ Gr. *bond-maidens*.

Ye men of Israel, hear these words : Jesus of ²² Nazareth, a man approved of God unto you by ¹mighty works and wonders and signs, which God did by him in the midst of you, even as ye yourselves know ; him, being delivered up by ²³ the determinate counsel and foreknowledge of God, ye by the hand of ²lawless men did crucify and slay : whom God raised up, having loosed ²⁴ the pangs of death : because it was not possible that he should be holden of it. For David saith ²⁵ concerning him,

I beheld the Lord always before my face ;
For he is on my right hand, that I should
not be moved :

Therefore my heart was glad, and my ²⁶
tongue rejoiced ;

Moreover my flesh also shall ³dwell in
hope :

Because thou wilt not leave my soul in ²⁷
Hades,

Neither wilt thou give thy Holy One to see
corruption.

Thou madest known unto me the ways of ²⁸
life ;

Thou shalt make me full of gladness ⁴ with
thy countenance.

Brethren, I may say unto you freely of the ²⁹ patriarch David, that he both died and was buried, and his tomb is with us unto this day. Being therefore a prophet, and knowing ³⁰ that God had sworn with an oath to him, that of the fruit of his loins ⁵he would set *one* upon his throne ; he foreseeing *this* spake of the re- ³¹surrection of the Christ, that neither was he left in Hades, nor did his flesh see corruption. This Jesus did God raise up, ⁶whereof we all ³² are witnesses. Being therefore ⁷by the right ³³hand of God exalted, and having received of

¹ Gr. *powers.*

² Or, *men without the law*

³ Or, *tabernacle*

⁴ Or, *in thy presence*

⁵ Or, *one should sit*

⁶ Or, *of whom*

⁷ Or, *at*

the Father the promise of the Holy Ghost, he hath poured forth this, which ye see and hear.
 34 For David ascended not into the heavens : but he saith himself,

The Lord said unto my Lord, Sit thou on
 my right hand,

35 Till I make thine enemies the footstool of
 thy feet.

36 Let ¹ all the house of Israel therefore know as-
 suredly, that God hath made him both Lord
 and Christ, this Jesus whom ye crucified.

¹ Or, every
 house

37 Now when they heard *this*, they were pricked
 in their heart, and said unto Peter and the rest
 of the apostles, Brethren, what shall we do ?

38 And Peter *said* unto them, Repent ye, and be
 baptized every one of you in the name of Jesus
 Christ unto the remission of your sins ; and ye

39 shall receive the gift of the Holy Ghost. For
 to you is the promise, and to your children, and
 to all that are afar off, *even* as many as the

40 Lord our God shall call unto him. And with
 many other words he testified, and exhorted
 them, saying, Save yourselves from this crooked

41 generation. They then ² that received his word
 were baptized: and there were added *unto them*

² Or, having
 received

42 in that day about three thousand souls. And
 they continued stedfastly in the apostles' teach-
 ing and ³fellowship, in the breaking of bread
 and the prayers.

³ Or, in fellow-
 ship

43 And fear came upon every soul : and many
 wonders and signs were done ⁴by the apostles⁵.

⁴ Or, through

44 And all that believed were together, and had all
 45 things common ; and they sold their possessions
 and goods, and parted them to all, according as

⁵ Many ancient
 authorities
 add *in Jeru-*
salem; and
great fear was
upon all.

46 any man had need. And day by day, continu-
 ing stedfastly with one accord in the temple,
 and breaking bread at home, they did take their
 food with gladness and singleness of heart,

¹ Gr. *together*.

praising God, and having favour with all the ⁴⁷ people. And the Lord added ¹ to them day by day those that were being saved.

Now Peter and John were going up into the ¹ temple at the hour of prayer, *being* the ninth *hour*. And a certain man that was lame from ² his mother's womb was carried, whom they laid daily at the door of the temple which is called Beautiful, to ask alms of them that entered into the temple ; who seeing Peter and John about ³ to go into the temple, asked to receive an alms. And Peter, fastening his eyes upon him, with ⁴ John, said, Look on us. And he gave heed ⁵ unto them, expecting to receive something from them. But Peter said, Silver and gold have I ⁶ none ; but what I have, that give I thee. In the name of Jesus Christ of Nazareth, walk. And he took him by the right hand, and raised ⁷ him up : and immediately his feet and his ankle-bones received strength. And leaping up, he ⁸ stood, and began to walk ; and he entered with them into the temple, walking, and leaping, and praising God. And all the people saw him ⁹ walking and praising God : and they took ¹⁰ knowledge of him, that it was he which sat for alms at the Beautiful Gate of the temple : and they were filled with wonder and amazement at that which had happened unto him.

And as he held Peter and John, all the ¹¹ people ran together unto them in the ² porch that is called Solomon's, greatly wondering. And when Peter saw it, he answered unto the ¹² people, Ye men of Israel, why marvel ye at this ³ man ? or why fasten ye your eyes on us, as though by our own power or godliness we had made him to walk ? The God of Abraham, ¹³ and of Isaac, and of Jacob, the God of our fathers, hath glorified his ⁴Servant Jesus ; whom ye de-

³ Or, *thing*

⁴ Or, *Child* :
and so in ver.
26; iv. 27, 30.
See Matt. xii.
18; Is. xlvi. 1;
lili. 13; lili. 11.

livered up, and denied before the face of Pilate,
 14 when he had determined to release him. But
 ye denied the Holy and Righteous One, and
 asked for a murderer to be granted unto you,
 15 and killed the ¹ Prince of life; whom God raised
 16 from the dead; ²whereof we are witnesses. And
³by faith in his name hath his name made this
 man strong, whom ye behold and know: yea,
 the faith which is through him hath given him
 17 all. And now, brethren, I wot that in igno-
 18 rance ye did it, as did also your rulers. But the
 things which God foreshewed by the mouth of
 all the prophets, that his Christ should suffer,
 19 he thus fulfilled. Repent ye therefore, and
 turn again, that your sins may be blotted out,
 that so there may come seasons of refreshing
 20 from the presence of the Lord; and that he
 may send the Christ who hath been appointed
 21 for you, even Jesus: whom the heaven must re-
 ceive until the times of restoration of all things,
 whereof God spake by the mouth of his holy
 prophets which have been since the world be-
 22 gan. Moses indeed said, A prophet shall the
 Lord God raise up unto you from among your
 brethren, ⁴like unto me; to him shall ye hearken
 in all things whatsoever he shall speak unto you.
 23 And it shall be, that every soul, which shall not
 hearken to that prophet, shall be utterly de-
 24 stroyed from among the people. Yea and all
 the prophets from Samuel and them that fol-
 lowed after, as many as have spoken, they
 25 also told of these days. Ye are the sons of
 the prophets, and of the covenant which God
⁵made with your fathers, saying unto Abraham,
 And in thy seed shall all the families of the
 26 earth be blessed. Unto you first God, having
 raised up his Servant, sent him to bless you, in

¹ Or, Author² Or, of whom³ Or, on the
ground of⁴ Or, as he
raised up me⁵ Gr. cove-
nanted.

turning away every one of you from your iniquities.

¹ Some ancient authorities read the chief priests.

And as they spake unto the people, ¹ the ¹ **4** priests and the captain of the temple and the Sadducees came upon them, being sore troubled ² because they taught the people, and proclaimed in Jesus the resurrection from the dead. And ³ they laid hands on them, and put them in ward unto the morrow: for it was now eventide. But many of them that heard the word believed; ⁴ and the number of the men came to be about five thousand.

And it came to pass on the morrow, that ⁵ their rulers and elders and scribes were gathered together in Jerusalem; and Annas the ⁶ high priest *was there*, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest. And when they ⁷ had set them in the midst, they inquired, By what power, or in what name, have ye done this? Then Peter, filled with the Holy Ghost, ⁸ said unto them, Ye rulers of the people, and elders, if we this day are examined concerning ⁹ a good deed done to an impotent man, ² by what means this man is ³ made whole; be it ¹⁰ known unto you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even in* ⁴ him doth this man stand here before you whole. He is the stone ¹¹ which was set at nought of you the builders, which was made the head of the corner. And ¹² in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved.

Now when they beheld the boldness of Peter ¹³ and John, and had perceived that they were unlearned and ignorant men, they marvelled;

² Or, *in whom*

³ Or, *saved*

⁴ Or, *this name*

and they took knowledge of them, that they
 14 had been with Jesus. And seeing the man
 which was healed standing with them, they
 15 could say nothing against it. But when they
 had commanded them to go aside out of the
 16 council, they conferred among themselves, say-
 ing, What shall we do to these men? for that
 indeed a notable ¹miracle hath been wrought
 through them, is manifest to all that dwell in
 17 Jerusalem; and we cannot deny it. But that
 it spread no further among the people, let us
 threaten them, that they speak henceforth to
 18 no man in this name. And they called them,
 and charged them not to speak at all nor teach
 19 in the name of Jesus. But Peter and John
 answered and said unto them, Whether it be
 right in the sight of God to hearken unto you
 20 rather than unto God, judge ye: for we can-
 not but speak the things which we saw and
 21 heard. And they, when they had further threat-
 ened them, let them go, finding nothing how they
 might punish them, because of the people; for
 all men glorified God for that which was done.
 22 For the man was more than forty years old, on
 whom this ¹miracle of healing was wrought:
 23 And being let go, they came to their own com-
 pany, and reported all that the chief priests and
 24 the elders had said unto them. And they, when
 they heard it, lifted up their voice to God with one
 accord, and said, O ²Lord, ³thou that didst make
 the heaven and the earth and the sea, and all
 25 that in them is: ⁴who by the Holy Ghost, *by* the
 mouth of our father David thy servant, didst say,
 Why did the Gentiles rage,
 And the peoples ⁵imagine vain things?
 26 The kings of the earth set themselves in array,
 And the rulers were gathered together,
 Against the Lord, and against his ⁶Anointed:

¹ Gr. *sign.*
² Or, *Master*
³ Or, *thou art he that did make*

⁴ The Greek text in this clause is somewhat uncertain.

⁵ Or, *meditate*

⁶ Gr. *Christ.*

for of a truth in this city against thy holy Servant Jesus, whom thou didst anoint, both Herod and Pontius Pilate, with the Gentiles and the peoples of Israel, were gathered together, to do whatsoever thy hand and thy counsel foreordained to come to pass. And now, Lord, look upon their threatenings: and grant unto thy ¹servants to speak thy word with all boldness, while thou stretchest forth thy hand to heal; and that signs and wonders may be done through the name of thy holy Servant Jesus. And when they had prayed, the place was shaken wherein they were gathered together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

And the multitude of them that believed were of one heart and soul: and not one of them said that aught of the things which he possessed was his own; but they had all things common. And with great power gave the apostles their witness of the resurrection of the Lord Jesus ²: and great grace was upon them all. For neither was there among them any that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them at the apostles' feet: and distribution was made unto each, according as any one had need.

And Joseph, who by the apostles was surnamed Barnabas (which is, being interpreted, Son of ³exhortation), a Levite, a man of Cyprus by race, having a field, sold it, and brought the money, and laid it at the apostles' feet.

But a certain man named Ananias, with Sapphira his wife, sold a possession, and kept back part of the price, his wife also being privy

¹ Some ancient authorities add Christ.

² Or, consolation

to it, and brought a certain part, and laid it at
3 the apostles' feet. But Peter said, Ananias,
why hath Satan filled thy heart to ¹lie to the
Holy Ghost, and to keep back *part* of the
4 price of the land ? Whiles it remained, did it
not remain thine own ? and after it was sold,
was it not in thy power ? How is it that thou
hast conceived this thing in thy heart ? thou
5 hast not lied unto men, but unto God. And
Ananias hearing these words fell down and
gave up the ghost : and great fear came upon
6 all that heard it. And the ²young men arose ^{2 Gr. younger.}
and wrapped him round, and they carried him
out and buried him.

7 And it was about the space of three hours
after, when his wife, not knowing what was
8 done, came in. And Peter answered unto her,
Tell me whether ye sold the land for so much.
9 And she said, Yea, for so much. But Peter
said unto her, How is it that ye have agreed
together to tempt the Spirit of the Lord ?
behold, the feet of them which have buried thy
husband are at the door, and they shall carry
10 thee out. And she fell down immediately at
his feet, and gave up the ghost : and the young
men came in and found her dead, and they
carried her out and buried her by her husband.
11 And great fear came upon the whole church,
and upon all that heard these things.

12 And by the hands of the apostles were many
signs and wonders wrought among the people ;
and they were all with one accord in Solomon's
13 porch. But of the rest durst no man ^{join} himself to them : howbeit the people magnified
14 them ; ³and believers were the more added to
the Lord, multitudes both of men and women ;
15 insomuch that they even carried out the sick
into the streets, and laid them on beds and

³ Or, and there
were the more
added to them,
believing on
the Lord

couches, that, as Peter came by, at the least his shadow might overshadow some one of them. And there also came together the multitude ¹⁶ from the cities round about Jerusalem, bringing sick folk, and them that were vexed with unclean spirits: and they were healed every one.

But the high priest rose up, and all they that ¹⁷ were with him (which is the sect of the Saducees), and they were filled with jealousy, and ¹⁸ laid hands on the apostles, and put them in public ward. But an angel of the Lord ¹⁹ by night opened the prison doors, and brought them out, and said, Go ye, and stand and ²⁰ speak in the temple to the people all the words of this Life. And when they heard *this*, ²¹ they entered into the temple about daybreak, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison-house to have them brought. But the officers that came ²² found them not in the prison; and they returned, and told, saying, The prison-house we ²³ found shut in all safety, and the keepers standing at the doors: but when we had opened, we found no man within. Now when the captain ²⁴ of the temple and the chief priests heard these words, they were much perplexed concerning them whereunto this would grow. And there ²⁵ came one and told them, Behold, the men whom ye put in the prison are in the temple standing and teaching the people. Then went ²⁶ the captain with the officers, and brought them, *but* without violence; for they feared the people, lest they should be stoned. And when ²⁷ they had brought them, they set them before the council. And the high priest asked them, saying, We straitly charged you not to teach ²⁸

in this name: and behold, ye have filled Jerusalem with your teaching, and intend to bring
29 this man's blood upon us. But Peter and the apostles answered and said, We must obey
30 God rather than men. The God of our fathers raised up Jesus, whom ye slew, hanging him on
31 a tree. Him did God exalt ¹with his right hand *to be* a Prince and a Saviour, for to give
repentance to Israel, and remission of sins.
32 And we are witnesses² of these ³things; ⁴and so is the Holy Ghost, whom God hath given to them that obey him.

33 But they, when they heard this, were cut to the heart, and were minded to slay them. But there stood up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in honour of all the people, and commanded to put
35 the men forth a little while. And he said unto them, Ye men of Israel, take heed to yourselves as touching these men, what ye are about to do.
36 For before these days rose up Theudas, giving himself out to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him,
37 were dispersed, and came to nought. After this man rose up Judas of Galilee in the days of the enrolment, and drew away *some of the* people after him: he also perished; and all, as many as obeyed him, were scattered abroad.
38 And now I say unto you, Refrain from these men, and let them alone: for if this counsel or
39 this work be of men, it will be overthrown: but if it is of God, ye will not be able to overthrow them; lest haply ye be found even to be fighting against God. And to him they agreed:
40 and when they had called the apostles unto them, they beat them and charged them not to speak in the name of Jesus, and let them go.

¹ Or, at

² Some ancient authorities add *in him*.

³ Gr. *sayings*.

⁴ Some ancient authorities read and God hath given the Holy Ghost to them that obey him.

They therefore departed from the presence of the ⁴¹ council, rejoicing that they were counted worthy to suffer dishonour for the Name. And every ⁴² day, in the temple and at home, they ceased not to teach and to preach Jesus *as* the Christ.

Now in these days, when the number of the ¹ **disciples** was multiplying, there arose a murmuring of the ¹ Grecian Jews against the Hebrews, because their widows were neglected in the daily ministration. And the twelve called the ² multitude of the disciples unto them, and said, It is not ² fit that we should forsake the word of God, and ³ serve tables. ⁴ Look ye out therefore, ³ brethren, from among you seven men of good report, full of the Spirit and of wisdom, whom we may appoint over this business. But we will ⁴ continue stedfastly in prayer, and in the ministry of the word. And the saying pleased the whole ⁵ multitude: and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: whom they set before the apostles: and when ⁶ they had prayed, they laid their hands on them.

And the word of God increased; and the ⁷ number of the disciples multiplied in Jerusalem exceedingly; and a great company of the priests were obedient to the faith.

And Stephen, full of grace and power, ⁸ wrought great wonders and signs among the people. But there arose certain of them that ⁹ were of the synagogue called *the synagogue* of the Libertines, and of the Cyrenians, and of the Alexandrians, and of them of Cilicia and Asia, disputing with Stephen. And they were ¹⁰ not able to withstand the wisdom and the Spirit by which he spake. Then they suborned men, ¹¹ which said, We have heard him speak blas-

¹ Gr. *Hellenists.*

² Gr. *pleasing.*

³ Or, *minister to tables*

⁴ Some ancient authorities read *But, brethren, look ye out from among you.*

phemous words against Moses, and *against* God.
12 And they stirred up the people, and the elders,
and the scribes, and came upon him, and seized
13 him, and brought him into the council, and set
up false witnesses, which said, This man ceaseth
14 the law: for we have heard him say, that this
Jesus of Nazareth shall destroy this place, and
shall change the customs which Moses delivered
15 unto us. And all that sat in the council, fasten-
ing their eyes on him, saw his face as it had
been the face of an angel.

7 1 And the high priest said, Are these things
2 so? And he said,

Brethren and fathers, hearken. The God of
glory appeared unto our father Abraham, when
he was in Mesopotamia, before he dwelt in
3 Haran, and said unto him, Get thee out of thy
land, and from thy kindred, and come into the
4 land which I shall shew thee. Then came he
out of the land of the Chaldæans, and dwelt in
Haran: and from thence, when his father was
dead, *God* removed him into this land, wherein
5 ye now dwell: and he gave him none inheri-
tance in it, no, not so much as to set his foot
on: and he promised that he would give it to
him in possession, and to his seed after him,
6 when *as yet* he had no child. And God spake
on this wise, that his seed should sojourn in a
strange land, and that they should bring them
into bondage, and entreat them evil, four hun-
7 dred years. And the nation to which they shall
be in bondage will I judge, said God: and after
that shall they come forth, and serve me in this
8 place. And he gave him the covenant of cir-
cumcision: and so *Abraham* begat Isaac, and
circumcised him the eighth day; and Isaac
begat Jacob, and Jacob the twelve patriarchs.

And the patriarchs, moved with jealousy against ⁹ Joseph, sold him into Egypt: and God was with him, and delivered him out of all his afflictions, and gave him favour and wisdom before Pharaoh king of Egypt; and he made him governor over Egypt and all his house. Now ¹⁰ there came a famine over all Egypt and Canaan, and great affliction: and our fathers found no sustenance. But when Jacob heard that there ¹¹ was corn in Egypt, he sent forth our fathers the first time. And at the second time Joseph was ¹² made known to his brethren; and Joseph's race became manifest unto Pharaoh. And Joseph ¹³ sent, and called to him Jacob his father, and all his kindred, threescore and fifteen souls. And ¹⁴ Jacob went down into Egypt; and he died, himself, and our fathers; and they were carried ¹⁵ over unto Shechem, and laid in the tomb that Abraham bought for a price in silver of the sons of ¹Hamor in Shechem. But as the ¹⁶ time of the promise drew nigh, which God vouchsafed unto Abraham, the people grew and multiplied in Egypt, till there arose another ¹⁷ king over Egypt, which knew not Joseph. The ¹⁸ same dealt subtilly with our race, and evil entreated our fathers, that ²they should cast out their babes to the end they might not ³live.

¹ Gr. *Emmor.*

At which season Moses was born, and was ¹⁹ ⁴exceeding fair; and he was nourished three months in his father's house: and when he was ²⁰ cast out, Pharaoh's daughter took him up, and nourished him for her own son. And Moses ²¹ was instructed in all the wisdom of the Egyptians; and he was mighty in his words and works. But when he was well-nigh forty years ²² old, it came into his heart to visit his brethren the children of Israel. And seeing one of them ²³ suffer wrong, he defended him, and avenged

² Or, *he*

³ Gr. *be preserved alive.*

⁴ Or, *fair unto God*

him that was oppressed, smiting the Egyptian :
25 and he supposed that his brethren understood how that God by his hand was giving them
26 ¹deliverance ; but they understood not. And the day following he appeared unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren ; why do ye wrong
27 one to another ? But he that did his neighbour wrong thrust him away, saying, Who made thee
28 a ruler and a judge over us ? Wouldest thou kill me, as thou killedst the Egyptian yester-
29 day ? And Moses fled at this saying, and became a sojourner in the land of Midian, where
30 he begat two sons. And when forty years were fulfilled, an angel appeared to him in the wilderness of mount Sinai, in a flame of fire in
31 a bush. And when Moses saw it, he wondered at the sight : and as he drew near to behold,
32 there came a voice of the Lord, I am the God of thy fathers, the God of Abraham, and of Isaac, and of Jacob. And Moses trembled,
33 and durst not behold. And the Lord said unto him, Loose the shoes from thy feet : for the place whereon thou standest is holy ground.
34 I have surely seen the affliction of my people which is in Egypt, and have heard their groaning, and I am come down to deliver them : and
35 now come, I will send thee into Egypt. This Moses whom they refused, saying, Who made thee a ruler and a judge ? him hath God sent to be both a ruler and a ²deliverer with the hand of the angel which appeared to him in the
36 bush. This man led them forth, having wrought wonders and signs in Egypt, and in the Red sea, and in the wilderness forty years. This is that Moses, which said unto the children of Israel, A prophet shall God raise up unto you
37 from among your brethren, ³like unto me. This

² Gr. redeemer.

³ Or, as he raised up me

¹Or, *congregation*

is he that was in the ¹church in the wilderness with the angel which spake to him in the mount Sinai, and with our fathers : who received living oracles to give unto us : to whom our fathers ³⁹ would not be obedient, but thrust him from them, and turned back in their hearts unto Egypt, saying unto Aaron, Make us gods which ⁴⁰ shall go before us : for as for this Moses, which led us forth out of the land of Egypt, we wot not what is become of him. And they made a calf ⁴¹ in those days, and brought a sacrifice unto the idol, and rejoiced in the works of their hands. But God turned, and gave them up to serve ⁴² the host of heaven ; as it is written in the book of the prophets,

Did ye offer unto me slain beasts and sacrifices

Forty years in the wilderness, O house of Israel ?

And ye took up the tabernacle of Moloch, ⁴³
And the star of the god Rephan,

The figures which ye made to worship them :

And I will carry you away beyond Babylon.

Our fathers had the tabernacle of the testimony in the wilderness, even as he appointed who spake unto Moses, that he should make it according to the figure that he had seen. Which also our fathers, in their turn, brought ⁴⁴ in with ²Joshua when they entered on the possession of the nations, which God thrust out before the face of our fathers, unto the days of David ; who found favour in the sight of ⁴⁶ God, and asked to find a habitation for the God of Jacob. But Solomon built him a house. ⁴⁷ Howbeit the Most High dwelleth not in *houses* ⁴⁸ made with hands ; as saith the prophet,

The heaven is my throne,

49

² Gr. *Jesus.*

And the earth the footstool of my feet :
What manner of house will ye build me ?
saith the Lord :

Or what is the place of my rest ?

50 Did not my hand make all these things ?

51 Ye stiffnecked and uncircumcised in heart
and ears, ye do always resist the Holy Ghost :

52 as your fathers did, so do ye. Which of the pro-
phets did not your fathers persecute ? and they
killed them which shewed before of the coming
of the Righteous One ; of whom ye have now
53 become betrayers and murderers ; ye who re-
ceived the law ¹as it was ordained by angels,
and kept it not.

54 Now when they heard these things, they
were cut to the heart, and they gnashed on him
55 with their teeth. But he, being full of the
Holy Ghost, looked up stedfastly into heaven,
and saw the glory of God, and Jesus standing
56 on the right hand of God, and said, Behold, I
see the heavens opened, and the Son of man
57 standing on the right hand of God. But they
cried out with a loud voice, and stopped their
ears, and rushed upon him with one accord ;
58 and they cast him out of the city, and stoned
him : and the witnesses laid down their gar-
ments at the feet of a young man named Saul.

59 And they stoned Stephen, calling upon *the*
Lord, and saying, Lord Jesus, receive my spirit.

60 And he kneeled down, and cried with a loud
voice, Lord, lay not this sin to their charge.

8 1 And when he had said this, he fell asleep. And
Saul was consenting unto his death.

And there arose on that day a great perse-
cution against the church which was in Jeru-
salem ; and they were all scattered abroad
throughout the regions of Judaea and Samaria,
2 except the apostles. And devout men buried

¹ Or, as the
ordinance of
angels
Gr. unto ordi-
nances of
angels.

Stephen, and made great lamentation over him. But Saul laid waste the church, entering into 3 every house, and haling men and women committed them to prison.

They therefore that were scattered abroad 4 went about preaching the word. And Philip 5 went down to the city of Samaria, and proclaimed unto them the Christ. And the multi- 6 tudes gave heed with one accord unto the things that were spoken by Philip, when they heard, and saw the signs which he did. ¹ For 7 from many of those which had unclean spirits, they came out, crying with a loud voice: and many that were palsied, and that were lame, were healed. And there was much joy in that 8 city.

But there was a certain man, Simon by name, 9 which beforetime in the city used sorcery, and amazed the ² people of Samaria, giving out that himself was some great one: to whom they 10 all gave heed, from the least to the greatest, saying, This man is that power of God which is called Great. And they gave heed to him, 11 because that of long time he had amazed them with his sorceries. But when they believed 12 Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. And Simon also himself believed: and being 13 baptized, he continued with Philip; and beholding signs and great ³miracles wrought, he was amazed.

Now when the apostles which were at Jeru- 14 salem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed 15 for them, that they might receive the Holy Ghost: for as yet he was fallen upon none of 16

¹ Or, *For many of those which had unclean spirits that cried with a loud voice came forth*

² Gr. *nation*.

³ Gr. *powers*.

them : only they had been baptized into the
 17 name of the Lord Jesus. Then laid they their
 hands on them, and they received the Holy
 18 Ghost. Now when Simon saw that through
 the laying on of the apostles' hands the ¹Holy
 19 Ghost was given, he offered them money, say-
 ing, Give me also this power, that on whomso-
 ever I lay my hands, he may receive the Holy
 20 Ghost. But Peter said unto him, Thy silver
 perish with thee, because thou hast thought
 21 to obtain the gift of God with money. Thou
 hast neither part nor lot in this ²matter : for thy
 22 heart is not right before God. Repent there-
 fore of this thy wickedness, and pray the Lord,
 if perhaps the thought of thy heart shall be for-
 23 given thee. For I see that thou ³art in the
 gall of bitterness and in the bond of iniquity.
 24 And Simon answered and said, Pray ye for me
 to the Lord, that none of the things which ye
 have spoken come upon me.

25 They therefore, when they had testified and
 spoken the word of the Lord, returned to Jeru-
 salem, and preached the gospel to many vil-
 lages of the Samaritans.

26 But an angel of the Lord spake unto Philip,
 saying, Arise, and go ⁴toward the south unto
 the way that goeth down from Jerusalem unto
 27 Gaza : the same is desert. And he arose and
 went : and behold, a man of Ethiopia, a eunuch
 of great authority under Candace, queen of the
 Ethiopians, who was over all her treasure, who
 28 had come to Jerusalem for to worship ; and he
 was returning and sitting in his chariot, and
 29 was reading the prophet Isaiah. And the Spirit
 said unto Philip, Go near, and join thyself to
 30 this chariot. And Philip ran to him, and heard
 him reading Isaiah the prophet, and said, Un-
 31 derstandest thou what thou readest ? And he

¹ Some ancient authorities omit *Holy*.

² Gr. *word*.

³ Or, *wilt be-*
come gall (*or,*
a gall root) *of*
bitterness and
a bond of ini-
quity.

⁴ Or, *at noon*

said, How can I, except some one shall guide me? And he besought Philip to come up and sit with him. Now the place of the scripture ³² which he was reading was this,

He was led as a sheep to the slaughter;
And as a lamb before his shearer is dumb,
So he openeth not his mouth :
In his humiliation his judgement was taken ³³
away :
His generation who shall declare ?
For his life is taken from the earth.

And the eunuch answered Philip, and said, I ³⁴ pray thee, of whom speaketh the prophet this? of himself, or of some other? And Philip opened ³⁵ his mouth, and beginning from this scripture, preached unto him Jesus. And as they went ³⁶ on the way, they came unto a certain water; and the eunuch saith, Behold, *here is* water; what doth hinder me to be baptized? ¹ And he com- ³⁸ manded the chariot to stand still: and they both went down into the water, both Philip and the eunuch; and he baptized him. And when they ³⁹ came up out of the water, the Spirit of the Lord caught away Philip; and the eunuch saw him no more, for he went on his way rejoicing. But Philip was found at Azotus: and passing ⁴⁰ through he preached the gospel to all the cities, till he came to Cæsarea.

But Saul, yet breathing threatening and ¹ **9** slaughter against the disciples of the Lord, went unto the high priest, and asked of him ² letters to Damascus unto the synagogues, that if he found any that were of the Way, whether men or women, he might bring them bound to Jerusalem. And as he journeyed, it came ³ to pass that he drew nigh unto Damascus: and suddenly there shone round about him a light out of heaven: and he fell upon the earth, ⁴

¹ Some ancient authorities insert, wholly or in part, ver. 37

And Philip said, If thou believest with all thy heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

and heard a voice saying unto him, Saul, Saul,
5 why persecutest thou me? And he said, Who
art thou, Lord? And he *said*, I am Jesus whom
6 thou persecutest: but rise, and enter into the
city, and it shall be told thee what thou must do.
7 And the men that journeyed with him stood
speechless, hearing the ¹voice, but beholding no
8 man. And Saul arose from the earth; and
when his eyes were opened, he saw nothing;
and they led him by the hand, and brought
9 him into Damascus. And he was three days
without sight, and did neither eat nor drink.
10 Now there was a certain disciple at Damas-
cus, named Ananias; and the Lord said unto
him in a vision, Ananias. And he said, Behold,
11 I *am here*, Lord. And the Lord *said* unto him,
Arise, and go to the street which is called
Straight, and inquire in the house of Judas for
one named Saul, a man of Tarsus: for behold,
12 he prayeth; and he hath seen a man named
Ananias coming in, and laying his hands on
13 him, that he might receive his sight. But Ana-
nias answered, Lord, I have heard from many
of this man, how much evil he did to thy saints
14 at Jerusalem: and here he hath authority from
the chief priests to bind all that call upon thy
15 name. But the Lord said unto him, Go thy
way: for he is a ²chosen vessel unto me, to
bear my name before the Gentiles and kings,
16 and the children of Israel: for I will shew him
how many things he must suffer for my name's
17 sake. And Ananias departed, and entered into
the house; and laying his hands on him said,
Brother Saul, the Lord, *even* Jesus, who ap-
peared unto thee in the way which thou camest,
hath sent me, that thou mayest receive thy
18 sight, and be filled with the Holy Ghost. And
straightway there fell from his eyes as it were

¹ Or, *sound*² Gr. *vessel of election*.

scales, and he received his sight; and he arose and was baptized; and he took food and was strengthened.¹⁹

And he was certain days with the disciples which were at Damascus. And straightway in ²⁰ the synagogues he proclaimed Jesus, that he is the Son of God. And all that heard him were ²¹ amazed, and said, Is not this he that in Jerusalem made havock of them which called on this name? and he had come hither for this intent, that he might bring them bound before the chief priests. But Saul increased the more in strength, ²² and confounded the Jews which dwelt at Damascus, proving that this is the Christ.

And when many days were fulfilled, the Jews ²³ took counsel together to kill him: but their plot ²⁴ became known to Saul. And they watched the gates also day and night that they might kill him: but his disciples took him by night, and ²⁵ let him down through the wall, lowering him in a basket.

And when he was come to Jerusalem, he ²⁶ assayed to join himself to the disciples: and they were all afraid of him, not believing that he was a disciple. But Barnabas took him, ²⁷ and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how at Damascus he had preached boldly in the name of Jesus. And he was with them going ²⁸ in and going out at Jerusalem, preaching boldly ²⁹ in the name of the Lord: and he spake and disputed against the ¹Grecian Jews; but they went about to kill him. And when the brethren ³⁰ knew it, they brought him down to Cæsarea, and sent him forth to Tarsus.

¹ Gr. Hellenists.

² Gr. builded up.

So the church throughout all Judæa and ³¹ Galilee and Samaria had peace, being ² edified;

and, walking ¹ in the fear of the Lord and ¹ in ¹ Or, by the comfort of the Holy Ghost, was multiplied.

3² And it came to pass, as Peter went throughout all parts, he came down also to the saints 3³ which dwelt at Lydda. And there he found a certain man named *Æneas*, which had kept his 3⁴ bed eight years; for he was palsied. And Peter said unto him, *Æneas*, Jesus Christ healeth thee: arise, and make thy bed. And 3⁵ straightway he arose. And all that dwelt at Lydda and in Sharon saw him, and they turned to the Lord.

3⁶ Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called ²Dorcas: this woman was full of good 3⁷ works and almsdeeds which she did. And it came to pass in those days, that she fell sick, and died: and when they had washed her, they 3⁸ laid her in an upper chamber. And as Lydda was nigh unto Joppa, the disciples, hearing that Peter was there, sent two men unto him, intreating him, Delay not to come on unto us. 3⁹ And Peter arose and went with them. And when he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with 4⁰ them. But Peter put them all forth, and kneeled down, and prayed; and turning to the body, he said, Tabitha, arise. And she opened her eyes; and when she saw Peter, 4¹ she sat up. And he gave her his hand, and raised her up; and calling the saints and 4² widows, he presented her alive. And it became known throughout all Joppa: and many 4³ believed on the Lord. And it came to pass, that he abode many days in Joppa with one Simon a tanner.

² That is, *Gazelle*.

¹ Or, cohort

Now there was a certain man in Cæsarea, ¹ 10
Cornelius by name, a centurion of the band
called the Italian ¹band, a devout man, and ²
one that feared God with all his house, who
gave much alms to the people, and prayed to
God alway. He saw in a vision openly, as it ³
were about the ninth hour of the day, an angel
of God coming in unto him, and saying to him,
Cornelius. And he, fastening his eyes upon ⁴
him, and being affrighted, said, What is it,
Lord? And he said unto him, Thy prayers and
thine alms are gone up for a memorial before
God. And now send men to Joppa, and fetch ⁵
one Simon, who is surnamed Peter: he lodgeth ⁶
with one Simon a tanner, whose house is by
the sea side. And when the angel that spake ⁷
unto him was departed, he called two of his
household-servants, and a devout soldier of
them that waited on him continually; and ⁸
having rehearsed all things unto them, he sent
them to Joppa.

Now on the morrow, as they were on their ⁹
journey, and drew nigh unto the city, Peter
went up upon the housetop to pray, about the
sixth hour: and he became hungry, and desired ¹⁰
to eat: but while they made ready, he fell
into a trance; and he beholde the heaven ¹¹
opened, and a certain vessel descending, as it
were a great sheet, let down by four corners
upon the earth: wherein were all manner of ¹²
fourfooted beasts and creeping things of the
earth and fowls of the heaven. And there ¹³
came a voice to him, Rise, Peter; kill and
eat. But Peter said, Not so, Lord; for I have ¹⁴
never eaten any thing that is common and
unclean. And a voice came unto him again the ¹⁵
second time, What God hath cleansed, make
not thou common. And this was done thrice: ¹⁶

and straightway the vessel was received up into heaven.

17 Now while Peter was much perplexed in himself what the vision which he had seen might mean, behold, the men that were sent by Cornelius, having made inquiry for Simon's house, stood before the gate, and called and asked whether Simon, which was surnamed Peter, were lodging there. And while Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee. But arise, and get thee down, and go with them, nothing doubting : for I have sent them. And Peter went down to the men, and said, Behold, I am he whom ye seek : what is the cause wherefore ye are come ? And they said, Cornelius a centurion, a righteous man and one that feareth God, and well reported of by all the nation of the Jews, was warned *of God* by a holy angel to send for thee into his house, and to hear words from thee. So he called them in and lodged them.

And on the morrow he arose and went forth with them, and certain of the brethren from Joppa accompanied him. And on the morrow ¹they entered into Cæsarea. And Cornelius was waiting for them, having called together his kinsmen and his near friends. And when it came to pass that Peter entered, Cornelius met him, and fell down at his feet, and worshipped him. But Peter raised him up, saying, Stand up; I myself also am a man. And as he talked with him, he went in, and findeth many come together: and he said unto them, Ye yourselves know ²how that it is an unlawful thing for a man that is a Jew to join himself or come unto one of another nation ; and yet unto me hath God shewed that I should not call any

¹ Some ancient authorities read *he*.

² Or. *how unlawful it is for a man &c.*

man common or unclean : wherefore also I ²⁹ came without gainsaying, when I was sent for. I ask therefore with what intent ye sent for me. And Cornelius said, Four days ago, until ³⁰ this hour, I was keeping the ninth hour of prayer in my house ; and behold, a man stood before me in bright apparel, and saith, Corne- ³¹ lius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. Send ³² therefore to Joppa, and call unto thee Simon, who is surnamed Peter ; he lodgeth in the house of Simon a tanner, by the sea side. Forthwith ³³ therefore I sent to thee ; and thou hast well done that thou art come. Now therefore we are all here present in the sight of God, to hear all things that have been commanded thee of the Lord. And Peter opened his mouth, ³⁴ and said,

Of a truth I perceive that God is no re-specter of persons : but in every nation he that ³⁵ feareth him, and worketh righteousness, is acceptable to him. ¹The word which he sent unto ³⁶ the children of Israel, preaching ²good tidings of peace by Jesus Christ (he is Lord of all)—that ³⁷ saying ye yourselves know, which was published throughout all Judæa, beginning from Galilee, after the baptism which John preached ; ^{even} ³⁸ Jesus of Nazareth, how that God anointed him with the Holy Ghost and with power : who went about doing good, and healing all that were oppressed of the devil ; for God was with him. And we are witnesses of all things which ³⁹ he did both in the country of the Jews, and in Jerusalem ; whom also they slew, hanging him on a tree. Him God raised up the third day, ⁴⁰ and gave him to be made manifest, not to all ⁴¹ the people, but unto witnesses that were chosen before of God, ^{even} to us, who did eat and

¹ Many ancient authorities
read *He sent
the word unto.*

² Or, *the gospel*

drink with him after he rose from the dead.
42 And he charged us to preach unto the people,
and to testify that this is he which is ordained
43 of God *to be* the Judge of quick and dead. To
him bear all the prophets witness, that through
his name every one that believeth on him shall
receive remission of sins.

44 While Peter yet spake these words, the Holy
Ghost fell on all them which heard the word.
45 And they of the circumcision which believed
were amazed, as many as came with Peter, be-
cause that on the Gentiles also was poured out
46 the gift of the Holy Ghost. For they heard
them speak with tongues, and magnify God.
47 Then answered Peter, Can any man forbid the
water, that these should not be baptized, which
have received the Holy Ghost as well as we?
48 And he commanded them to be baptized in the
name of Jesus Christ. Then prayed they him
to tarry certain days.

11 1 Now the apostles and the brethren that
were in Judæa heard that the Gentiles also had
2 received the word of God. And when Peter
was come up to Jerusalem, they that were of
3 the circumcision contended with him, saying,
Thou wentest in to men uncircumcised, and
4 didst eat with them. But Peter began, and
expounded *the matter* unto them in order, say-
5 ing, I was in the city of Joppa praying : and in
a trance I saw a vision, a certain vessel de-
scending, as it were a great sheet let down
from heaven by four corners ; and it came even
6 unto me : upon the which when I had fastened
mine eyes, I considered, and saw the four-
footed beasts of the earth and wild beasts and
7 creeping things and fowls of the heaven. And
I heard also a voice saying unto me, Rise,
8 Peter ; kill and eat. But I said, Not so, Lord :

for nothing common or unclean hath ever entered into my mouth. But a voice answered 9 the second time out of heaven, What God hath cleansed, make not thou common. And this 10 was done thrice : and all were drawn up again into heaven. And behold, forthwith three 11 men stood before the house in which we were, having been sent from Cæsarea unto me. And 12 the Spirit bade me go with them, making no distinction. And these six brethren also accompanied me ; and we entered into the man's house : and he told us how he had seen the 13 angel standing in his house, and saying, Send to Joppa, and fetch Simon, whose surname is Peter ; who shall speak unto thee words, where- 14 by thou shalt be saved, thou and all thy house. And as I began to speak, the Holy Ghost fell 15 on them, even as on us at the beginning. And I remembered the word of the Lord, how 16 that he said, John indeed baptized with water ; but ye shall be baptized ¹ with the Holy Ghost. If then God gave unto them the like gift as *he* 17 *did* also unto us, when we believed on the Lord Jesus Christ, who was I, that I could withstand God ? And when they heard these things, they 18 held their peace, and glorified God, saying, Then to the Gentiles also hath God granted repentance unto life.

They therefore that were scattered abroad 19 upon the tribulation that arose about Stephen travelled as far as Phoenicia, and Cyprus, and Antioch, speaking the word to none save only to Jews. But there were some of them, men 20 of Cyprus and Cyrene, who, when they were come to Antioch, spake unto the ²Greeks also, preaching the Lord Jesus. And the hand of 21 the Lord was with them : and a great number that believed turned unto the Lord. And the 22

² Many ancient authorities read *Grecian* Jews.

report concerning them came to the ears of the church which was in Jerusalem : and they sent
 23 forth Barnabas as far as Antioch : who, when he was come, and had seen the grace of God, was glad ; and he exhorted them all,¹ that with purpose of heart they would cleave unto the
 24 Lord : for he was a good man, and full of the Holy Ghost and of faith : and much people was
 25 added unto the Lord. And he went forth to
 26 Tarsus to seek for Saul : and when he had found him, he brought him unto Antioch. And it came to pass, that even for a whole year they were gathered together ²with the church, and taught much people ; and that the disciples were called Christians first in Antioch.

27 Now in these days there came down prophets
 28 from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit that there should be a great famine over all ³the world : which came to pass
 29 in the days of Claudius. And the disciples, every man according to his ability, determined to send ⁴relief unto the brethren that dwelt in
 30 Judæa : which also they did, sending it to the elders by the hand of Barnabas and Saul.

12 1 Now about that time Herod the king put forth his hands to afflict certain of the church.
 2 And he killed James the brother of John with
 3 the sword. And when he saw that it pleased the Jews, he proceeded to seize Peter also. And *those* were the days of unleavened bread.
 4 And when he had taken him, he put him in prison, and delivered him to four quaternions of soldiers to guard him ; intending after the Passover to bring him forth to the
 5 people. Peter therefore was kept in the prison : but prayer was made earnestly of the church
 6 unto God for him. And when Herod was

¹ Some ancient authorities read that they would cleave unto the purpose of their heart in the Lord.

² Gr. *in.*

³ Gr. *the inhabited earth.*

⁴ Gr. *for ministry.*

about to bring him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and guards before the door kept the prison. And behold, an angel of the Lord ⁷ stood by him, and a light shined in the cell: and he smote Peter on the side, and awoke him, saying, Rise up quickly. And his chains fell off from his hands. And the angel said unto him, ⁸ Gird thyself, and bind on thy sandals. And he did so. And he saith unto him, Cast thy garment about thee, and follow me. And he went ⁹ out, and followed; and he wist not that it was true which was done ¹⁰ by the angel, but thought he saw a vision. And when they were past the ¹⁰ first and the second ward, they came unto the iron gate that leadeth into the city; which opened to them of its own accord: and they went out, and passed on through one street; and straightway the angel departed from him. And when Peter was come to himself, he said, ¹¹ Now I know of a truth, that the Lord hath sent forth his angel and delivered me out of the hand of Herod, and from all the expectation of the people of the Jews. And when he had considered *the thing*, he came to the house of Mary the mother of John whose surname was Mark; where many were gathered together and were praying. And when he knocked at the door ¹² of the gate, a maid came to answer, named Rhoda. And when she knew Peter's voice, ¹³ she opened not the gate for joy, but ran in, and told that Peter stood before the gate. And ¹⁴ they said unto her, Thou art mad. But she confidently affirmed that it was even so. And they said, It is his angel. But Peter continued ¹⁵ knocking: and when they had opened, they saw him, and were amazed. But he, beckoning unto ¹⁶ them with the hand to hold their peace, declared ¹⁷

¹ Or, *through*

unto them how the Lord had brought him forth out of the prison. And he said, Tell these things unto James, and to the brethren. And he departed,¹⁸ and went to another place. Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter.
¹⁹ And when Herod had sought for him, and found him not, he examined the guards, and commanded that they should be ¹put to death. And he went down from Judæa to Cæsarea, and tarried there.

²⁰ Now he was highly displeased with them of Tyre and Sidon: and they came with one accord to him, and, having made Blastus the king's chamberlain their friend, they asked for peace, because their country was fed from the king's country. And upon a set day Herod arrayed himself in royal apparel, and sat on the ²throne, and made an oration unto them.

²² And the people shouted, *saying*, The voice of ²³a god, and not of a man. And immediately an angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.

²⁴ But the word of God grew and multiplied.

²⁵ And Barnabas and Saul returned ³from Jerusalem, when they had fulfilled their ministration, taking with them John whose surname was Mark.

¹³ ¹ Now there were at Antioch, in the church that was *there*, prophets and teachers, Barnabas, and Symeon that was called Niger, and Lucius of Cyrene, and Manaen the foster-brother of ²Herod the tetrarch, and Saul. And as they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.
³ Then, when they had fasted, and prayed and

¹ Gr. *led away to death.*

² Or, *judge-ment-seat*

³ Many ancient authorities read *to Jerusalem.*

laid their hands on them, they sent them away.

So they, being sent forth by the Holy Ghost, went down to Seleucia; and from thence they sailed to Cyprus. And when they were at Salamis, they proclaimed the word of God in the synagogues of the Jews: and they had also John as their attendant. And when they had gone through the whole island unto Paphos, they found a certain ¹sorcerer, a false prophet, a Jew, whose name was Bar-Jesus; which was with the proconsul, Sergius Paulus, a man of understanding. The same called unto him Barnabas and Saul, and sought to hear the word of God. But Elymas the ¹sorcerer (for so is his name by interpretation) withstood them, seeking to turn aside the proconsul from the faith. But Saul, who is also *called* Paul, filled with the Holy Ghost, fastened his eyes on him, and said, O full of all guile and all villainy, thou son of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun ²for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand. Then the proconsul, when he saw what was done, believed, being astonished at the teaching of the Lord.

Now Paul and his company set sail from Paphos, and came to Perga in Pamphylia: and John departed from them and returned to Jerusalem. But they, passing through from Perga, came to Antioch of Pisidia; and they went into the synagogue on the sabbath day, and sat down. And after the reading of the

¹ Gr. *Magus*: as in Matt. ii. 1, 7, 16.

² Or, until

law and the prophets the rulers of the synagogue sent unto them, saying, Brethren, if ye have any word of exhortation for the people,
 16 say on. And Paul stood up, and beckoning with the hand said,

Men of Israel, and ye that fear God, hearken.

17 The God of this people Israel chose our fathers, and exalted the people when they sojourned in the land of Egypt, and with a high arm
 18 led he them forth out of it. And for about the time of forty years ¹suffered he their man-
 19 ners in the wilderness. And when he had destroyed seven nations in the land of Canaan, he gave *them* their land for an inheritance, for
 20 about four hundred and fifty years: and after these things he gave *them* judges until Samuel
 21 the prophet. And afterward they asked for a king: and God gave unto them Saul the son of Kish, a man of the tribe of Benjamin, for
 22 the space of forty years. And when he had removed him, he raised up David to be their king; to whom also he bare witness, and said, I have found David the son of Jesse, a man after my heart, who shall do all my ²will.

23 Of this man's seed hath God according to promise brought unto Israel a Saviour, Jesus;
 24 when John had first preached ³before his coming the baptism of repentance to all the
 25 people of Israel. And as John was fulfilling his course, he said, What suppose ye that I am? I am not *he*. But behold, there cometh one after me, the shoes of whose feet I am
 26 not worthy to unloose. Brethren, children of the stock of Abraham, and those among you that fear God, to us is the word of this salvation sent forth. For they that dwell in Jerusalem, and their rulers, because they knew him not, nor the voices of the prophets which are

¹ Many ancient authorities read *bare he them as a nursing-father in the wilderness.*
 See Deut. i. 31.

² Gr. *wills.*

³ Gr. *before the face of his entering in.*

read every sabbath, fulfilled *them* by condemning *him*. And though they found no cause of death *in him*, yet asked they of Pilate that he should be slain. And when they had fulfilled 29 all things that were written of him, they took him down from the tree, and laid him in a tomb. But God raised him from the dead: 30 and he was seen for many days of them that 31 came up with him from Galilee to Jerusalem, who are now his witnesses unto the people. And we bring you good tidings of the promise 32 made unto the fathers, how that God hath 33 fulfilled the same unto our children, in that he raised up Jesus; as also it is written in the second psalm, Thou art my Son, this day have I begotten thee. And as concerning that he 34 raised him up from the dead, now no more to return to corruption, he hath spoken on this wise, I will give you the holy and sure *blessings* of David. Because he saith also in another 35 *psalm*, Thou wilt not give thy Holy One to see

¹ Or, served his own generation by the counsel of God, fell on sleep
Or, served his own generation, fell on sleep by the counsel of God

corruption. For David, after he had ¹ in his 36 own generation served the counsel of God, fell on sleep, and was laid unto his fathers, and saw corruption: but he whom God raised up 37 saw no corruption. Be it known unto you 38 therefore, brethren, that through this man is proclaimed unto you remission of sins: and 39 by him every one that believeth is justified from all things, from which ye could not be justified by the law of Moses. Beware there- 40 fore, lest that come upon *you*, which is spoken in the prophets;

Behold, ye despisers, and wonder, and 41
² perish;

For I work a work in your days,
A work which ye shall in no wise believe,
if one declare it unto you.

² Or, vanish away

42 And as they went out, they besought that these words might be spoken to them the next sabbath. Now when the synagogue broke up, many of the Jews and of the devout proselytes followed Paul and Barnabas: who, speaking to them, urged them to continue in the grace of God.

44 And the next sabbath almost the whole city was gathered together to hear the word of God. But when the Jews saw the multitudes, they were filled with jealousy, and contradicted the things which were spoken by Paul, and 45 ¹blasphemed. And Paul and Barnabas spake out boldly, and said, It was necessary that the word of God should first be spoken to you. Seeing ye thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn to 46 the Gentiles. For so hath the Lord commanded us, *saying,*

I have set thee for a light of the Gentiles,
That thou shouldest be for salvation unto
the uttermost part of the earth.

48 And as the Gentiles heard this, they were glad, and glorified the word of ¹God: and as many as 49 were ordained to eternal life believed. And the word of the Lord was spread abroad throughout all the region. But the Jews urged on the devout women of honourable estate, and the chief men of the city, and stirred up a persecution against Paul and Barnabas, and cast them 50 out of their borders. But they shook off the dust of their feet against them, and came unto 51 Iconium. And the disciples were filled with joy and with the Holy Ghost.

14 1 And it came to pass in Iconium, that they entered together into the synagogue of the Jews, and so spake, that a great multitude 2 both of Jews and of Greeks believed. But the

¹ Many ancient authorities read *the Lord.*

² Or, *railed*

Jews that were disobedient stirred up the souls of the Gentiles, and made them evil affected against the brethren. Long time therefore ³ they tarried *there* speaking boldly in the Lord; which bare witness unto the word of his grace, granting signs and wonders to be done by their hands. But the multitude of the city ⁴ was divided; and part held with the Jews, and part with the apostles. And when there was ⁵ made an onset both of the Gentiles and of the Jews with their rulers, to entreat them shamefully, and to stone them, they became aware of ⁶ it, and fled unto the cities of Lycaonia, Lystra and Derbe, and the region round about: and ⁷ there they preached the gospel.

And at Lystra there sat a certain man, im- ⁸ potent in his feet, a cripple from his mother's womb, who never had walked. The same heard ⁹ Paul speaking: who, fastening his eyes upon him, and seeing that he had faith to be ¹made whole, said with a loud voice, Stand upright on ¹⁰ thy feet. And he leaped up and walked. And ¹¹ when the multitudes saw what Paul had done, they lifted up their voice, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men. And they called Barnabás, ¹²

¹ Or, saved

² Gr. Zeus. ³ Jupiter; and Paul, ³Mercury, because he was the chief speaker. And the priest of ²Jupiter ¹³ whose *temple* was before the city, brought oxen and garlands unto the gates, and would have done sacrifice with the multitudes. But when ¹⁴ the apostles, Barnabas and Paul, heard of it, they rent their garments, and sprang forth among the multitude, crying out and saying, Sirs, why ¹⁵ do ye these things? We also are men of like ⁴passions with you, and bring you good tidings, that ye should turn from these vain things unto the living God, who made the heaven and the

⁴ Or, nature

16 earth and the sea, and all that in them is: who
in the generations gone by suffered all the
17 nations to walk in their own ways. And yet
he left not himself without witness, in that he
did good, and gave you from heaven rains and
fruitful seasons, filling your hearts with food
18 and gladness. And with these sayings scarce
restrained they the multitudes from doing sacri-
fice unto them.

19 But there came Jews thither from Antioch
and Iconium: and having persuaded the multi-
tudes, they stoned Paul, and dragged him out
20 of the city, supposing that he was dead. But
as the disciples stood round about him, he rose
up, and entered into the city: and on the
morrow he went forth with Barnabas to Derbe.
21 And when they had preached the gospel to
that city, and had made many disciples, they
returned to Lystra, and to Iconium, and to
22 Antioch, confirming the souls of the disciples,
exhorting them to continue in the faith, and
that through many tribulations we must enter
23 into the kingdom of God. And when they had
appointed for them elders in every church, and
had prayed with fasting, they commended them
24 to the Lord, on whom they had believed. And
they passed through Pisidia, and came to Pam-
25 phylia. And when they had spoken the word
26 in Perga, they went down to Attalia; and
thence they sailed to Antioch, from whence
they had been committed to the grace of God
27 for the work which they had fulfilled. And
when they were come, and had gathered the
church together, they rehearsed all things that
God had done with them, and how that he had
28 opened a door of faith unto the Gentiles. And
they tarried no little time with the disciples.

15 1 And certain men came down from Judæa and

taught the brethren, *saying*, Except ye be circumcised after the custom of Moses, ye cannot be saved. And when Paul and Barnabas had ² no small dissension and questioning with them, *the brethren* appointed that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. They therefore, being brought ³ on their way by the church, passed through both Phœnicia and Samaria, declaring the conversion of the Gentiles : and they caused great joy unto all the brethren. And when they were come to ⁴ Jerusalem, they were received of the church and the apostles and the elders, and they rehearsed all things that God had done with them. But ⁵ there rose up certain of the sect of the Pharisees who believed, saying, It is needful to circumcise them, and to charge them to keep the law of Moses.

And the apostles and the elders were ga- ⁶ thered together to consider of this matter. And ⁷ when there had been much questioning, Peter rose up, and said unto them,

Brethren, ye know how that ¹a good while ago God made choice among you, that by my mouth the Gentiles should hear the word of the gospel, and believe. And God, which know- ⁸ eth the heart, bare them witness, giving them the Holy Ghost, even as he did unto us ; and ⁹ he made no distinction between us and them, cleansing their hearts by faith. Now therefore ¹⁰ why tempt ye God, that ye should put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear ? But we ¹¹ believe that we shall be saved through the grace of the Lord Jesus, in like manner as they.

And all the multitude kept silence ; and they ¹² hearkened unto Barnabas and Paul rehearsing

¹ Gr. from
early days.

what signs and wonders God had wrought
 13 among the Gentiles by them. And after they
 had held their peace, James answered, saying,

14 Brethren, hearken unto me: Symeon hath
 rehearsed how first God did visit the Gentiles,
 to take out of them a people for his name.
 15 And to this agree the words of the prophets;

as it is written,

16 After these things I will return,
 And I will build again the tabernacle of
 David, which is fallen;

And I will build again the ruins thereof,
 And I will set it up:

17 That the residue of men may seek after
 the Lord,

And all the Gentiles, upon whom my name
 is called,

18 Saith the Lord, ¹who maketh these things
 known from the beginning of the
 world.

¹ Or, who
 doeth these
 things which
 were known

19 Wherefore my judgement is, that we trouble not
 them which from among the Gentiles turn to

20 God; but that we ²write unto them, that they
 abstain from the pollutions of idols, and from
 fornication, and from what is strangled, and
 21 from blood. For Moses from generations of
 old hath in every city them that preach him,
 being read in the synagogues every sabbath.

² Or, enjoin
 them

22 Then it seemed good to the apostles and the
 elders, with the whole church, to choose men
 out of their company, and send them to Antioch
 with Paul and Barnabas; *namely*, Judas called
 Barsabbas, and Silas, chief men among the

23 brethren: and they wrote *thus* by them, The
 apostles and the elder brethren unto the bre-
 thren which are of the Gentiles in Antioch and

24 Syria and Cilicia, greeting: Forasmuch as we
 have heard that certain ³which went out from

³ Some ancient
 authorities
 omit which
 went out.

us have troubled you with words, subverting your souls; to whom we gave no commandment; it seemed good unto us, having come to ²⁵ one accord, to choose out men and send them unto you with our beloved Barnabas and Paul, men that have hazarded their lives for the ²⁶ name of our Lord Jesus Christ. We have sent ²⁷ therefore Judas and Silas, who themselves also shall tell you the same things by word of mouth. For it seemed good to the Holy Ghost, and to ²⁸ us, to lay upon you no greater burden than these necessary things; that ye abstain from ²⁹ things sacrificed to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, it shall be well with you. Fare ye well.

So they, when they were dismissed, came ³⁰ down to Antioch; and having gathered the multitude together, they delivered the epistle. And when they had read it, they rejoiced for ³¹ the ¹consolation. And Judas and Silas, being ³² themselves also prophets, ²exhorted the brethren with many words, and confirmed them. And after they had spent some time *there*, they ³³ were dismissed in peace from the brethren unto those that had sent them forth.³ But Paul ³⁵ and Barnabas tarried in Antioch, teaching and preaching the word of the Lord, with many others also.

And after some days Paul said unto Barnabas, ³⁶ Let us return now and visit the brethren in every city wherein we proclaimed the word of the Lord, *and see* how they fare. And Barnabas ³⁷ was minded to take with them John also, who was called Mark. But Paul thought not good ³⁸ to take with them him who withdrew from them from Pamphylia, and went not with them to the work. And there arose a sharp conten-

¹ Or, *exhortation*

² Or, *comforted*

³ Some ancient authorities insert, with variations, ver. 34
But it seemed good unto Silas
to abide there.

tion, so that they parted asunder one from the other, and Barnabas took Mark with him, and
40 sailed away unto Cyprus; but Paul chose Silas, and went forth, being commended by the
41 brethren to the grace of the Lord. And he went through Syria and Cilicia, confirming the churches.

16 1 And he came also to Derbe and to Lystra: and behold, a certain disciple was there, named Timothy, the son of a Jewess which believed; 2 but his father was a Greek. The same was well reported of by the brethren that were at 3 Lystra and Iconium. Him would Paul have to go forth with him; and he took and circumcised him because of the Jews that were in those parts: for they all knew that his father 4 was a Greek. And as they went on their way through the cities, they delivered them the decrees for to keep, which had been ordained of the apostles and elders that were at Jerusalem. So the churches were strengthened in the faith, and increased in number daily.

6 And they went through the region of Phrygia and Galatia, having been forbidden of the Holy Ghost to speak the word in Asia; and when they were come over against Mysia, they assayed to go into Bithynia; and the Spirit of 8 Jesus suffered them not; and passing by Mysia, they came down to Troas. And a vision appeared to Paul in the night; There was a man of Macedonia standing, beseeching him, and saying, Come over into Macedonia, and help us.
10 And when he had seen the vision, straightway we sought to go forth into Macedonia, concluding that God had called us for to preach the gospel unto them.

11 Setting sail therefore from Troas, we made a straight course to Samothrace, and the day

following to Neapolis; and from thence to Philippi, which is a city of Macedonia, the first of the district, a *Roman* colony: and we were in this city tarrying certain days. And on the sabbath day we went forth without the gate by a river side, where we supposed there was a place of prayer; and we sat down, and spake unto the women which were come together. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshipped God, heard us: whose heart the Lord opened, to give heed unto the things which were spoken by Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us.

And it came to pass, as we were going to the place of prayer, that a certain maid having ¹a spirit of divination met us, which brought her masters much gain by soothsaying. The same following after Paul and us cried out, saying, These men are ²servants of the Most High God, which proclaim unto you ³the way of salvation. And this she did for many days. But Paul, being sore troubled, turned and said to the spirit, I charge thee in the name of Jesus Christ to come out of her. And it came out that very hour.

But when her masters saw that the hope of their gain was ⁴gone, they laid hold on Paul and Silas, and dragged them into the marketplace before the rulers, and when they had brought them unto the ⁵magistrates, they said, These men, being Jews, do exceedingly trouble our city, and set forth customs which it is not lawful for us to receive, or to observe, being Romans. And the multitude rose up together against ²²

¹ Gr. *a spirit, a Python.*

² Gr. *bond-servants.*

³ Or, *a way*

⁴ Gr. *come out.*

⁵ Gr. *pretors.*

them: and the ¹magistrates rent their garments off them, and commanded to beat them with rods. And when they had laid many stripes upon them, they cast them into prison, charging the ²³ jailor to keep them safely: who, having received such a charge, cast them into the inner prison, and made their feet fast in the stocks. ¹ Gr. *praetors.*
 25 But about midnight Paul and Silas were praying and singing hymns unto God, and the prisoners ²⁶ were listening to them; and suddenly there was a great earthquake, so that the foundations of the prison-house were shaken: and immediately all the doors were opened; and every one's ²⁷ bands were loosed. And the jailor being roused out of sleep, and seeing the prison doors open, drew his sword, and was about to kill himself, ²⁸ supposing that the prisoners had escaped. But Paul cried with a loud voice, saying, Do thyself ²⁹ no harm: for we are all here. And he called for lights, and sprang in, and, trembling for fear, ³⁰ fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be ³¹ saved? And they said, Believe on the Lord Jesus, and thou shalt be saved, thou and thy ³² house. And they spake the word of ² the Lord ³³ unto him, with all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and ³⁴ all his, immediately. And he brought them up into his house, and set ³ meat before them, and rejoiced greatly, with all his house, ⁴having believed in God.

³⁵ But when it was day, the ¹magistrates sent the ³⁶ ⁵ serjeants, saying, Let those men go. And the jailor reported the words to Paul, *saying*, The ¹magistrates have sent to let you go: now ³⁷ therefore come forth, and go in peace. But Paul said unto them, They have beaten us publicly,

² Some ancient authorities read *God.*

³ Gr. *a table.*

⁴ Or, *having believed God*

⁵ Gr. *lictors.*

uncondemned, men that are Romans, and have cast us into prison; and do they now cast us out privily? nay verily; but let them come themselves and bring us out. And the ¹ser-³⁸
²Gr. *lictors.* jeants reported these words unto the ²magis-
²Gr. *praetors.* trates: and they feared, when they heard that they were Romans; and they came and be-³⁹
sought them; and when they had brought them out, they asked them to go away from the city. And they went out of the prison,⁴⁰ and entered into *the house of Lydia:* and when they had seen the brethren, they ³comforted them, and departed.

Now when they had passed through Am-¹
phipolis and Apollonia, they came to Thessa-¹⁷
lonica, where was a synagogue of the Jews:
and Paul, as his custom was, went in unto ²them, and for three ⁴sabbath days reasoned
with them from the scriptures, opening and ³alleging, that it behoved the Christ to suf-
fer, and to rise again from the dead; and that this Jesus, whom, *said he*, I proclaim unto you, is the Christ. And some of them were per-⁴
suaded, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few. But the Jews, being ⁵
moved with jealousy, took unto them certain vile fellows of the rabble, and gathering a crowd, set the city on an uproar; and assaulting the house of Jason, they sought to bring them forth to the people. And when they found them ⁶not, they dragged Jason and certain brethren before the rulers of the city, crying, These that have turned ⁵the world upside down are come hither also; whom Jason hath received: and ⁷these all act contrary to the decrees of Cæsar, saying that there is another king, *one* Jesus. And they troubled the multitude and the rulers ⁸

⁵ Gr. *the inha-*
bited earth.

9 of the city, when they heard these things. And when they had taken security from Jason and the rest, they let them go.

10 And the brethren immediately sent away Paul and Silas by night unto Berœa: who when they were come thither went into the synagogue
11 of the Jews. Now these were more noble than those in Thessalonica, in that they received the word with all readiness of mind, examining the scriptures daily, whether these things were
12 so. Many of them therefore believed; also of the Greek women of honourable estate, and of
13 men, not a few. But when the Jews of Thessalonica had knowledge that the word of God was proclaimed of Paul at Berœa also, they came thither likewise, stirring up and troubling the
14 multitudes. And then immediately the brethren sent forth Paul to go as far as to the sea: and
15 Silas and Timothy abode there still. But they that conducted Paul brought him as far as Athens: and receiving a commandment unto Silas and Timothy that they should come to him with all speed, they departed.

16 Now while Paul waited for them at Athens, his spirit was provoked within him, as he beheld
17 the city full of idols. So he reasoned in the synagogue with the Jews and the devout persons, and in the marketplace every day with
18 them that met with him. And certain also of the Epicurean and Stoic philosophers encountered him. And some said, What would this babbler say? other some, He seemeth to be a setter forth of strange ¹gods: because
19 he preached Jesus and the resurrection. And they took hold of him, and brought him ²unto
³the Areopagus, saying, May we know what this new teaching is, which is spoken by thee?
20 For thou bringest certain strange things to our

¹ Gr. *demons*.

² Or, before

³ Or, the hill of Mars

ears : we would know therefore what these things mean. (Now all the Athenians and the ²¹ strangers sojourning there ¹spent their time in nothing else, but either to tell or to hear some new thing.) And Paul stood in the midst of ²² the Areopagus, and said,

¹ Or, *had leisure for nothing else*.

² Or, *religious*

³ Or, *to THE UNKNOWN GOD.*

⁴ Or, *sanctuaries*

Ye men of Athens, in all things I perceive that ye are somewhat ²superstitious. For as ²³ I passed along, and observed the objects of your worship, I found also an altar with this inscription, ³ TO AN UNKNOWN GOD. What therefore ye worship in ignorance, this set I forth unto you. The God that made the world ²⁴ and all things therein, he, being Lord of heaven and earth, dwelleth not in ⁴temples made with hands ; neither is he served by men's hands, ²⁵ as though he needed any thing, seeing he himself giveth to all life, and breath, and all things; and he made of one every nation of men for ²⁶ to dwell on all the face of the earth, having determined *their* appointed seasons, and the bounds of their habitation ; that they should ²⁷ seek God, if haply they might feel after him, and find him, though he is not far from each one of us : for in him we live, and move, and ²⁸ have our being ; as certain even of your own poets have said, For we are also his offspring.

Being then the offspring of God, we ought ²⁹ not to think that ⁵the Godhead is like unto gold, or silver, or stone, graven by art and device of man. The times of ignorance there-

⁵ Or, *that which is divine*

⁶ Some ancient authorities read *declareth to men.*

⁷ Gr. *the inhabited earth.*

⁸ Gr. *in.*

⁹ Or, *a man*

fore God overlooked ; but now he ⁶commandeth men that they should all everywhere repent: inasmuch as he hath appointed a day, in the ³¹ which he will judge ⁷the world in righteousness ⁸by ⁹the man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

32 Now when they heard of the resurrection of the dead, some mocked; but others said, We 33 will hear thee concerning this yet again. Thus 34 Paul went out from among them. But certain men clave unto him, and believed: among whom also was Dionysius the Areopagite, and a woman named Damaris, and others with them.

18 1 After these things he departed from Athens, 2 and came to Corinth. And he found a certain Jew named Aquila, a man of Pontus by race, lately come from Italy, with his wife Priscilla, because Claudius had commanded all the Jews to depart from Rome: and he came unto them; 3 and because he was of the same trade, he abode with them, and they wrought; for by 4 their trade they were tentmakers. And he reasoned in the synagogue every sabbath, and 1persuaded Jews and Greeks.

¹ Gr. sought to persuade.

5 But when Silas and Timothy came down from Macedonia, Paul was constrained by the word, testifying to the Jews that Jesus was the 6 Christ. And when they opposed themselves, and 2blasphemed, he shook out his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I 7 will go unto the Gentiles. And he departed thence, and went into the house of a certain man named Titus Justus, one that worshipped God, whose house joined hard to the synagogue.

² Or, railed

8 And Crispus, the ruler of the synagogue, ³believed in the Lord with all his house; and many of the Corinthians hearing believed, and 9 were baptized. And the Lord said unto Paul in the night by a vision, Be not afraid, but 10 speak, and hold not thy peace: for I am with thee, and no man shall set on thee to harm thee: for I have much people in this city.

³ Gr. believed the Lord.

And he dwelt *there* a year and six months, ¹¹
teaching the word of God among them.

But when Gallio was proconsul of Achaia, the ¹²
Jews with one accord rose up against Paul, and
brought him before the judgement-seat, saying, ¹³
This man persuadeth men to worship God con-
trary to the law. But when Paul was about to ¹⁴
open his mouth, Gallio said unto the Jews, If
indeed it were a matter of wrong or of wicked
villany, O ye Jews, reason would that I should
bear with you: but if they are questions about ¹⁵
words and names and your own law, look to it
yourselves; I am not minded to be a judge of
these matters. And he drove them from the ¹⁶
judgement-seat. And they all laid hold on Sos- ¹⁷
thenes, the ruler of the synagogue, and beat
him before the judgement-seat. And Gallio
cared for none of these things.

And Paul, having tarried after this yet many ¹⁸
days, took his leave of the brethren, and sailed
thence for Syria, and with him Priscilla and
Aquila; having shorn his head in Cenchräæ:
for he had a vow. And they came to Ephesus, ¹⁹
and he left them there: but he himself entered
into the synagogue, and reasoned with the
Jews. And when they asked him to abide a ²⁰
longer time, he consented not; but taking his ²¹
leave of them, and saying, I will return again
unto you, if God will, he set sail from Ephesus.
And when he had landed at Cæsarea, he went ²²
up and saluted the church, and went down to
Antioch. And having spent some time *there*, ²³
he departed, and went through the region of
Galatia and Phrygia in order, establishing all
the disciples.

Now a certain Jew named Apollos, an Alex- ²⁴
andrian by race, ¹a learned man, came to
Ephesus; and he was mighty in the scriptures.

¹ Or, an elo-
quent man

25 This man had been ¹instructed in the way of the Lord ; and being fervent in spirit, he spake and taught carefully the things concerning Jesus,
 26 knowing only the baptism of John : and he began to speak boldly in the synagogue. But when Priscilla and Aquila heard him, they took him unto them, and expounded unto him the
 27 way of God more carefully. And when he was minded to pass over into Achaia, the brethren encouraged him, and wrote to the disciples to receive him : and when he was come, he
²helped them much which had believed through
 28 grace : for he powerfully confuted the Jews,
³and that publicly, shewing by the scriptures that Jesus was the Christ.

19 1 And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper country came to Ephesus, and found
 2 certain disciples : and he said unto them, Did ye receive the Holy Ghost when ye believed ? And they *said* unto him, Nay, we did not so much as hear whether ⁴the Holy Ghost was
 3 given. And he said, Into what then were ye baptized ? And they said, Into John's baptism.
 4 And Paul said, John baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after
 5 him, that is, on Jesus. And when they heard this, they were baptized into the name of the
 6 Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and
 7 they spake with tongues, and prophesied. And they were in all about twelve men.

8 And he entered into the synagogue, and spake boldly for the space of three months, reasoning and persuading *as to* the things concerning the
 9 kingdom of God. But when some were hardened and disobedient, speaking evil of the Way

¹ Gr. *taught by word of mouth.*

² Or, *helped much through grace them which had believed*

³ Or, *shewing publicly*

⁴ Or, *there is a Holy Ghost*

before the multitude, he departed from them, and separated the disciples, reasoning daily in the school of Tyrannus. And this continued 10 for the space of two years; so that all they which dwelt in Asia heard the word of the Lord, both Jews and Greeks. And God wrought 11 special ¹ miracles by the hands of Paul: inso- 12 much that unto the sick were carried away from his body handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out. But certain also of the strolling 13 Jews, exorcists, took upon them to name over them which had the evil spirits the name of the Lord Jesus, saying, I adjure you by Jesus whom Paul preacheth. And there were seven 14 sons of one Sceva, a Jew, a chief priest, which did this. And the evil spirit answered and 15 said unto them, Jesus I ² know, and Paul I know; but who are ye? And the man in 16 whom the evil spirit was leaped on them, and mastered both of them, and prevailed against them, so that they fled out of that house naked and wounded. And this became known to all, 17 both Jews and Greeks, that dwelt at Ephesus; and fear fell upon them all, and the name of the Lord Jesus was magnified. Many also of them 18 that had believed came, confessing, and declar- ing their deeds. And not a few of them that 19 practised ³curious arts brought their books to- gether, and burned them in the sight of all: and they counted the price of them, and found it fifty thousand pieces of silver. So mightily 20 grew the word of the Lord and prevailed.

Now after these things were ended, Paul 21 purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jeru- salem, saying, After I have been there, I must also see Rome. And having sent into Mace- 22

¹ Gr. *powers.*

² Or, *recognise*

³ Or, *magical*

dona two of them that ministered unto him, Timothy and Erastus, he himself stayed in Asia for a while.

23 And about that time there arose no small stir
 24 concerning the Way. For a certain man named Demetrius, a silversmith, which made silver shrines of ¹Diana, brought no little business ¹Gr. *Artemis.*
 25 unto the craftsmen ; whom he gathered together, with the workmen of like occupation, and said, Sirs, ye know that by this business we have our
 26 wealth. And ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are
 27 made with hands : and not only is there danger that this our trade come into disrepute ; but also that the temple of the great goddess ¹Diana be made of no account, and that she should even be deposed from her magnificence, whom
 28 all Asia and ²the world worshippeth. And when they heard this, they were filled with wrath, and cried out, saying, Great is ¹Diana of the Ephesians. And the city was filled with the confusion : and they rushed with one accord into the theatre, having seized Gaius and Aristarchus, men of Macedonia, Paul's companions in travel.
 30 And when Paul was minded to enter in unto the
 31 people, the disciples suffered him not. And certain also of the ³chief officers of Asia, being ³Gr. *Asiarchs.*
 his friends, sent unto him, and besought him not to adventure himself into the theatre.
 32 Some therefore cried one thing, and some another : for the assembly was in confusion ; and the more part knew not wherefore they
 33 were come together. ⁴And they brought Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made a defence unto the

¹ Or, *And some of the multitude instructed Alexander*

people. But when they perceived that he was 34 a Jew, all with one voice about the space of two hours cried out, Great is ¹Diana of the Ephesians.

¹ Gr. *Artemis.* And when the townclerk had quieted 35 the multitude, he saith, Ye men of Ephesus, what man is there who knoweth not how that the city of the Ephesians is temple-keeper of the great ¹Diana, and of the *image* which fell down from ²Jupiter? Seeing then that these things 36

² Or, *heaven* cannot be gainsaid, ye ought to be quiet, and to do nothing rash. For ye have brought *hither* 37 these men, which are neither robbers of temples nor blasphemers of our goddess. If therefore 38 Demetrius, and the craftsmen that are with him, have a matter against any man, ³the courts are open, and there are proconsuls: let them accuse one another. But if ye seek any thing 39 about other matters, it shall be settled in the regular assembly. For indeed we are in danger 40

³ Or, *court days are kept* to be ⁴accused concerning this day's riot, there being no cause *for it*: and as touching it we shall not be able to give account of this concourse. And when he had thus spoken, he 41 dismissed the assembly.

And after the uproar was ceased, Paul having ¹ 20 sent for the disciples and exhorted them, took leave of them, and departed for to go into Macedonia. And when he had gone through ² those parts, and had given them much exhortation, he came into Greece. And when he had ³ spent three months *there*, and a plot was laid against him by the Jews, as he was about to set sail for Syria, he determined to return through Macedonia. And there accompanied him ⁵as ⁴ far as Asia Sopater of Berœa, *the son of Pyrrhus*; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timothy; and of Asia, Tychicus and Trophimus. But ⁵

⁵ Many ancient authorities omit *as far as Asia.*

these ¹had gone before, and were waiting for us at Troas. And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we tarried seven days.

7 And upon the first day of the week, when we were gathered together to break bread, Paul discoursed with them, intending to depart on the morrow; and prolonged his speech until 8 midnight. And there were many lights in the upper chamber, where we were gathered together. And there sat in the window a certain young man named Eutychus, borne down with deep sleep; and as Paul discoursed yet longer, being borne down by his sleep he fell down from the third story, and was taken up dead. 10 And Paul went down, and fell on him, and embracing him said, Make ye no ado; for his life is in him. And when he was gone up, and had broken the bread, and eaten, and had talked with them a long while, even till break of day, 12 so he departed. And they brought the lad alive, and were not a little comforted.

13 But we, going before to the ship, set sail for Assos, there intending to take in Paul: for so had he appointed, intending himself to go ²by

14 land. And when he met us at Assos, we took 15 him in, and came to Mitylene. And sailing from thence, we came the following day over against Chios; and the next day we touched at Samos; and ³the day after we came to Miletus.

16 For Paul had determined to sail past Ephesus, that he might not have to spend time in Asia; for he was hastening, if it were possible for him, to be at Jerusalem the day of Pentecost.

17 And from Miletus he sent to Ephesus, and 18 called to him the ⁴elders of the church. And when they were come to him, he said unto them,

¹ Many ancient authorities read came, and were waiting.

² Or, on foot

³ Many ancient authorities insert having tarried at Trogyllium.

⁴ Or, presbyters

Ye yourselves know, from the first day that I set foot in Asia, after what manner I was with you all the time, serving the Lord with all ¹⁹ lowliness of mind, and with tears, and with trials which befell me by the plots of the Jews: how that I shrank not from declaring unto you ²⁰ anything that was profitable, and teaching you publicly, and from house to house, testifying ²¹ both to Jews and to Greeks repentance toward God, and faith toward our Lord Jesus ¹Christ. And now, behold, I go bound in the spirit ²² unto Jerusalem, not knowing the things that shall befall me there: save that the Holy ²³ Ghost testifieth unto me in every city, saying that bonds and afflictions abide me. But I ²⁴

² Or. in com-
parison of
accomplishing
my course

hold not my life of any account, as dear unto myself, ²so that I may accomplish my course, and the ministry which I received from the Lord Jesus, to testify the gospel of the grace of God. And now, behold, I know that ye all, ²⁵ among whom I went about preaching the kingdom, shall see my face no more. Wherefore I ²⁶ testify unto you this day, that I am pure from the blood of all men. For I shrank not from ²⁷ declaring unto you the whole counsel of God. Take heed unto yourselves, and to all the ²⁸ flock, in the which the Holy Ghost hath made

³ Or, overseers

⁴ Many ancient authorities read the Lord.
⁵ Gr. acquired.

you ³bishops, to feed the church of ⁴God, which he ⁵purchased with his own blood. I ²⁹ know that after my departing grievous wolves shall enter in among you, not sparing the flock; and from among your own selves shall men ³⁰ arise, speaking perverse things, to draw away the disciples after them. Wherefore watch ye, ³¹ remembering that by the space of three years I ceased not to admonish every one night and day with tears. And now I commend you to ⁶God, ³² and to the word of his grace, which is able to

⁶ Some ancient authorities read the Lord.

build *you* up, and to give *you* the inheritance
33 among all them that are sanctified. I coveted
34 no man's silver, or gold, or apparel. Ye your-
selves know that these hands ministered unto
my necessities, and to them that were with me.
35 In all things I gave you an example, how that
so labouring ye ought to help the weak, and to
remember the words of the Lord Jesus, how
he himself said, It is more blessed to give than
to receive.

36 And when he had thus spoken, he kneeled
37 down, and prayed with them all. And they
all wept sore, and fell on Paul's neck, and
38 kissed him, sorrowing most of all for the word
which he had spoken, that they should behold
his face no more. And they brought him on
his way unto the ship.

21 1 And when it came to pass that we were
parted from them, and had set sail, we came
with a straight course unto Cos, and the
next day unto Rhodes, and from thence unto
2 Patara: and having found a ship crossing over
unto Phoenicia, we went aboard, and set sail.
3 And when we had come in sight of Cyprus,
leaving it on the left hand, we sailed unto
Syria, and landed at Tyre: for there the ship
4 was to unlade her burden. And having found
the disciples, we tarried there seven days: and
these said to Paul through the Spirit, that he
5 should not set foot in Jerusalem. And when
it came to pass that we had accomplished the
days, we departed and went on our journey;
and they all, with wives and children, brought
us on our way, till we were out of the city:
and kneeling down on the beach, we prayed,
6 and bade each other farewell; and we went on
board the ship, but they returned home again.
7 And when we had finished the voyage from

Tyre, we arrived at Ptolemais ; and we saluted the brethren, and abode with them one day. And on the morrow we departed, and came ⁸ unto Cæsarea : and entering into the house of Philip the evangelist, who was one of the seven, we abode with him. Now this man ⁹ had four daughters, virgins, which did prophesy. And as we tarried there ¹many days, ¹⁰ there came down from Judæa a certain prophet, named Agabus. And coming to us, and ¹¹ taking Paul's girdle, he bound his own feet and hands, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles. And when we ¹² heard these things, both we and they of that place besought him not to go up to Jerusalem. Then Paul answered, What do ye, weeping and ¹³ breaking my heart ? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. And when he ¹⁴ would not be persuaded, we ceased, saying, The will of the Lord be done.

² Or, made ready

And after these days we ²took up our bag-¹⁵ gage, and went up to Jerusalem. And there ¹⁶ went with us also *certain* of the disciples from Cæsarea, bringing *with them* one Mnason of Cyprus, an early disciple, with whom we should lodge.

And when we were come to Jerusalem, the ¹⁷ brethren received us gladly. And the day ¹⁸ following Paul went in with us unto James ; and all the elders were present. And when ¹⁹ he had saluted them, he rehearsed one by one the things which God had wrought among the Gentiles by his ministry. And they, when ²⁰ they heard it, glorified God ; and they said unto him, Thou seest, brother, how many ³thousands

³ Gr. *myriads*.

there are among the Jews of them which have believed ; and they are all zealous for the law :
21 and they have been informed concerning thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, telling them not to circumcise their children, neither to walk
22 after the customs. What is it therefore ? they
23 will certainly hear that thou art come. Do therefore this that we say to thee : We have
24 four men which have a vow on them ; these take, and purify thyself with them, and be at charges for them, that they may shave their heads : and all shall know that there is no truth in the things whereof they have been informed concerning thee ; but that thou thyself
25 also walkest orderly, keeping the law. But as touching the Gentiles which have believed, we
¹wrote, giving judgement that they should keep themselves from things sacrificed to idols, and from blood, and from what is strangled, and
26 from fornication. Then Paul ²took the men, and the next day purifying himself with them went into the temple, declaring the fulfilment of the days of purification, until the offering was offered for every one of them.

27 And when the seven days were almost completed, the Jews from Asia, when they saw him in the temple, stirred up all the multitude, and laid
28 hands on him, crying out, Men of Israel, help : This is the man, that teacheth all men everywhere against the people, and the law, and this place : and moreover he brought Greeks also into the temple, and hath defiled this holy
29 place. For they had before seen with him in the city Trophimus the Ephesian, whom they supposed that Paul had brought into the temple.
30 And all the city was moved, and the people ran together : and they laid hold on Paul, and

¹ Or, enjoined
Many ancient authorities
read sent.

² Or, took the
men the next
day, and puri-
fying himself
&c.

dragged him out of the temple: and straightway the doors were shut. And as they were seeking ³¹ to kill him, tidings came up to the ¹chief captain of the ²band, that all Jerusalem was in confusion. And forthwith he took soldiers and ³²centurions, and ran down upon them: and they, when they saw the chief captain and the soldiers, left off beating Paul. Then the chief ³³captain came near, and laid hold on him, and commanded him to be bound with two chains; and inquired who he was, and what he had done. And some shouted one thing, some another, among the crowd: and when he could not know the certainty for the uproar, he commanded him to be brought into the castle. And ³⁵when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the crowd; for the multitude of the people ³⁶followed after, crying out, Away with him.

And as Paul was about to be brought into the ³⁷castle, he saith unto the chief captain, May I say something unto thee? And he said, Dost thou know Greek? Art thou not then the Egyptian, ³⁸which before these days stirred up to sedition and led out into the wilderness the four thousand men of the Assassins? But Paul said, I am a ³⁹Jew, of Tarsus in Cilicia, a citizen of no mean city: and I beseech thee, give me leave to speak unto the people. And when he had ⁴⁰given him leave, Paul, standing on the stairs, beckoned with the hand unto the people; and when there was made a great silence, he spake unto them in the Hebrew language, saying,

Brethren and fathers, hear ye the defence ¹22 which I now make unto you.

And when they heard that he spake unto ²them in the Hebrew language, they were the more quiet: and he saith,

¹ Or, military tribune
Gr. chiliarch:
and so throughout this book.

² Or, cohort.

3 I am a Jew, born in Tarsus of Cilicia, but brought up in this city, at the feet of Gamaliel, instructed according to the strict manner of the law of our fathers, being zealous for God, even as
4 ye all are this day : and I persecuted this Way unto the death, binding and delivering into
5 prisons both men and women. As also the high priest doth bear me witness, and all the estate of the elders : from whom also I received letters unto the brethren, and journeyed to Damascus, to bring them also which were there unto Jerusalem in bonds, for to be punished.
6 And it came to pass, that, as I made my journey, and drew nigh unto Damascus, about noon, suddenly there shone from heaven a great light
7 round about me. And I fell unto the ground, and heard a voice saying unto me, Saul, Saul,
8 why persecutest thou me ? And I answered, Who art thou, Lord ? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.
9 And they that were with me beheld indeed the light, but they heard not the voice of him
10 that spake to me. And I said, What shall I do, Lord ? And the Lord said unto me, Arise, and go into Damascus ; and there it shall be told thee of all things which are appointed for
11 thee to do. And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.
12 And one Ananias, a devout man according to the law, well reported of by all the Jews
13 that dwelt there, came unto me, and standing by me said unto me, Brother Saul, receive thy sight. And in that very hour I ¹looked up on
14 him. And he said, The God of our fathers hath appointed thee to know his will, and to see the Righteous One, and to hear a voice from his
15 mouth. For thou shalt be a witness for him

¹ Or, received
my sight and
looked upon
him

unto all men of what thou hast seen and heard. And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on his name. And it came to pass, that, when I had returned to Jerusalem, and while I prayed in the temple, I fell into a trance, and saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: because they will not receive of thee testimony concerning me. And I said, Lord, they themselves know that I imprisoned and beat in every synagogue them that believed on thee: and when the blood of Stephen thy witness was shed, I also was standing by, and consenting, and keeping the garments of them that slew him. And he said unto me, Depart: for I will send thee forth far hence unto the Gentiles.

And they gave him audience unto this word; and they lifted up their voice, and said, Away with such a fellow from the earth: for it is not fit that he should live. And as they cried out, and threw off their garments, and cast dust into the air, the chief captain commanded him to be brought into the castle, bidding that he should be examined by scourging, that he might know for what cause they so shouted against him. And when they had tied him up ¹with the thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned? And when the centurion heard it, he went to the chief captain, and told him, saying, What art thou about to do? for this man is a Roman. And the chief captain came, and said unto him, Tell me, art thou a Roman? And he said, Yea. And the chief captain answered, With a great sum obtained I this citizenship. And Paul said, But I am a Roman born. They then which were about

¹ Or, for

to examine him straightway departed from him : and the chief captain also was afraid, when he knew that he was a Roman, and because he had bound him.

30 But on the morrow, desiring to know the certainty, wherefore he was accused of the Jews, he loosed him, and commanded the chief priests and all the council to come together, and brought Paul down, and set him before them.

23 1 And Paul, looking stedfastly on the council, said, Brethren, I have lived before God in all 2 good conscience until this day. And the high priest Ananias commanded them that stood by 3 him to smite him on the mouth. Then said Paul unto him, God shall smite thee, thou whited wall : and sittest thou to judge me according to the law, and commandest me to be smitten 4 contrary to the law ? And they that stood by 5 said, Revilest thou God's high priest ? And Paul said, I wist not, brethren, that he was high priest : for it is written, Thou shalt not speak 6 evil of a ruler of thy people. But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Brethren, I am a Pharisee, a son of Pharisees : touching the hope and resurrection 7 of the dead I am called in question. And when he had so said, there arose a dissension between the Pharisees and Sadducees : and the assembly 8 was divided. For the Sadducees say that there is no resurrection, neither angel, nor spirit : but 9 the Pharisees confess both. And there arose a great clamour : and some of the scribes of the Pharisees' part stood up, and strove, saying, We find no evil in this man : and what if a spirit 10 hath spoken to him, or an angel ? And when there arose a great dissension, the chief captain, fearing lest Paul should be torn in pieces by

them, commanded the soldiers to go down and take him by force from among them, and bring him into the castle.

And the night following the Lord stood by ¹¹ him, and said, Be of good cheer: for as thou hast testified concerning me at Jerusalem, so must thou bear witness also at Rome.

And when it was day, the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul. And they were more ¹² than forty which made this conspiracy. And ¹³ they came to the chief priests and the elders, and said, We have bound ourselves under a great curse, to taste nothing until we have killed Paul. Now therefore do ye with the council ¹⁴ signify to the chief captain that he bring him down unto you, as though ye would judge of his case more exactly: and we, or ever he come ¹⁵ near, are ready to slay him. But Paul's sister's ¹⁶ son heard of their lying in wait,

¹ Or, having come in upon them, and he entered &c.

¹ and he came and entered into the castle, and told Paul. And ¹⁷ Paul called unto him one of the centurions, and said, Bring this young man unto the chief captain: for he hath something to tell him. So he took him, and brought him to the chief ¹⁸ captain, and saith, Paul the prisoner called me unto him, and asked me to bring this young man unto thee, who hath something to say to thee. And the chief captain took him by the ¹⁹ hand, and going aside asked him privately, What is that thou hast to tell me? And he ²⁰ said, The Jews have agreed to ask thee to bring down Paul to-morrow unto the council, as though thou wouldest inquire somewhat more exactly concerning him. Do not thou ²¹ therefore yield unto them: for there lie in wait for him of them more than forty men, which

have bound themselves under a curse, neither to eat nor to drink till they have slain him : and now are they ready, looking for the promise
22 from thee. So the chief captain let the young man go, charging him, Tell no man that thou
23 hast signified these things to me. And he called unto him two of the centurions, and said, Make ready two hundred soldiers to go as far as Cæsarea, and horsemen threescore and ten, and spearmen two hundred, at the
24 third hour of the night: and *he bade them* provide beasts, that they might set Paul thereon, and bring him safe unto Felix the governor.

25 And he wrote a letter after this form :

26 Claudio Lysias unto the most excellent go-
27 vernor Felix, greeting. This man was seized by the Jews, and was about to be slain of them, when I came upon them with the soldiers, and rescued him, having learned that he was a
28 Roman. And desiring to know the cause wherefore they accused him, ¹I brought him
29 down unto their council: whom I found to be accused about questions of their law, but to have nothing laid to his charge worthy of death
30 or of bonds. And when it was shewn to me that there would be a plot against the man, I sent him to thee forthwith, charging his accusers also to speak against him before thee.²

31 So the soldiers, as it was commanded them, took Paul, and brought him by night to Anti-
32 patris. But on the morrow they left the horse-
men to go with him, and returned to the castle:
33 and they, when they came to Cæsarea, and delivered the letter to the governor, presented
34 Paul also before him. And when he had read it, he asked of what province he was; and
35 when he understood that he was of Cilicia, I will hear thy cause, said he, when thine accusers

¹ Some ancient authorities omit *I brought him down unto their council.*

² Many ancient authorities add *Farewell.*

also are come: and he commanded him to be kept in Herod's ¹palace.

¹ Gr. *Prætorium*.

And after five days the high priest Ananias ¹ 24 came down with certain elders, and *with* an orator, one Tertullus; and they informed the governor against Paul. And when he was ² called, Tertullus began to accuse him, saying,

Seeing that by thee we enjoy much peace, and that by thy providence evils are corrected for this nation, we accept it in all ways and in ³ all places, most excellent Felix, with all thankfulness. But, that I be not further tedious ⁴ unto thee, I intreat thee to hear us of thy clemency a few words. For we have found ⁵ this man a pestilent fellow, and a mover of insurrections among all the Jews throughout ²the world, and a ringleader of the sect of the Nazarenes: who moreover assayed to profane the ⁶ temple: on whom also we laid hold: ³ from ⁸ whom thou wilt be able, by examining him thyself, to take knowledge of all these things, whereof we accuse him. And the Jews also ⁹ joined in the charge, affirming that these things were so.

And when the governor had beckoned unto ¹⁰ him to speak, Paul answered,

Forasmuch as I know that thou hast been of many years a judge unto this nation, I do cheerfully make my defence: seeing that thou ¹¹ canst take knowledge, that it is not more than twelve days since I went up to worship at Jerusalem: and neither in the temple did ¹² they find me disputing with any man or stirring up a crowd, nor in the synagogues, nor in the city. Neither can they prove to thee the things ¹³ whereof they now accuse me. But this I confess ¹⁴ unto thee, that after the Way which they call ⁴a sect, so serve I the God of our fathers,

² Gr. *the inhabited earth.*

³ Some ancient authorities insert and we would have judged him according to our law. ⁷ But the chief captain Lysias came, and with great violence took him away out of our hands, ⁸ commanding his accusers to come before thee.

⁴ Or, *heresy*

believing all things which are according to the law, and which are written in the prophets :
 15 having hope toward God, which these also themselves ¹look for, that there shall be a resurrection both of the just and unjust. Herein do I also exercise myself to have a conscience void of offence toward God and men alway.
 16 Now after ²many years I came to bring alms to my nation, and offerings : ³amidst which they found me purified in the temple, with no crowd, nor yet with tumult: but *there were*
 19 certain Jews from Asia—who ought to have been here before thee, and to make accusation,
 20 if they had aught against me. Or else let these men themselves say what wrong-doing they
 21 found, when I stood before the council, except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question before you this day.

22 But Felix, having more exact knowledge concerning the Way, deferred them, saying, When Lysias the chief captain shall come down, I will determine your matter. And he gave order to the centurion that he should be kept in charge, and should have indulgence; and not to forbid any of his friends to minister unto him.

24 But after certain days, Felix came with Drusilla, ⁴his wife, which was a Jewess, and sent for Paul, and heard him concerning the faith in Christ Jesus. And as he reasoned of righteousness, and ⁵temperance, and the judgement to come, Felix was terrified, and answered, Go thy way for this time; and when I have a convenient season, I will call thee unto me. He hoped withal that money would be given him of Paul: wherefore also he sent for him the oftener, and communed with him. But when

¹ Or, accept² Or, some³ Or, in presenting which⁴ Gr. his own wife.⁵ Or, self-control

two years were fulfilled, Felix was succeeded by Porcius Festus ; and desiring to gain favour with the Jews, Felix left Paul in bonds.

¹ Or, having entered upon his province

Festus therefore, ¹having come into the province, after three days went up to Jerusalem from Cæsarea. And the chief priests and the principal men of the Jews informed him against Paul ; and they besought him, asking favour ²against him, that he would send for him to Jerusalem ; laying wait to kill him on the way. Howbeit Festus answered, that Paul was kept ³in charge at Cæsarea, and that he himself was about to depart *thither* shortly. Let them ⁴therefore, saith he, which are of power among you, go down with me, and if there is anything amiss in the man, let them accuse him.

And when he had tarried among them not ⁵more than eight or ten days, he went down unto Cæsarea ; and on the morrow he sat on the judgement-seat, and commanded Paul to be brought. And when he was come, the Jews ⁶which had come down from Jerusalem stood round about him, bringing against him many and grievous charges, which they could not prove ; while Paul said in his defence, Neither against the law of the Jews, nor against the temple, nor against Cæsar, have I sinned at all. But Festus, desiring to gain favour ⁷with the Jews, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me ? But Paul said, I am ⁸standing before Cæsar's judgement-seat, where I ought to be judged : to the Jews have I done no wrong, as thou also very well knowest. If ⁹then I am a wrong-doer, and have committed any thing worthy of death, I refuse not to die : but if none of those things is *true*, whereof these accuse me, no man can ¹⁰give me up unto

² Gr. grant me by favour : and so in ver. 16.

¹² them. I appeal unto Cæsar. Then Festus, when he had conferred with the council, answered, Thou hast appealed unto Cæsar: unto Cæsar shalt thou go.

¹³ Now when certain days were passed, Agrippa the king and Bernice arrived at Cæsarea, ¹and saluted Festus. And as they tarried there many days, Festus laid Paul's case before the king, saying, There is a certain man left a

¹⁴ prisoner by Felix: about whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed *me*, asking for sentence ¹Or, having saluted
¹⁵ against him. To whom I answered, that it is not the custom of the Romans to give up any man, before that the accused have the accusers face to face, and have had opportunity to make his defence concerning the matter laid against

¹⁶ him. When therefore they were come together here, I made no delay, but on the next day sat down on the judgement-seat, and commanded the

¹⁷ man to be brought. Concerning whom, when the accusers stood up, they brought no charge ¹⁸ of such evil things as I supposed; but had certain questions against him of their own ²religion,

and of one Jesus, who was dead, whom

²⁰ Paul affirmed to be alive. And I, being perplexed how to inquire concerning these things, asked whether he would go to Jerusalem, and

²¹ there be judged of these matters. But when Paul had appealed to be kept for the decision of ³the emperor, I commanded him to be kept

²² till I should send him to Cæsar. And Agrippa said unto Festus, I also ⁴could wish to hear the man myself. To-morrow, saith he, thou shalt hear him.

²³ So on the morrow, when Agrippa was come, and Bernice, with great pomp, and they were entered into the place of hearing, with the chief

² Or, superstition

³ Gr. the Augustus.

⁴ Or, was wishing

captains, and the principal men of the city, at the command of Festus Paul was brought in. And Festus saith, King Agrippa, and all men ²⁴ which are here present with us, ye behold this man, about whom all the multitude of the Jews made suit to me, both at Jerusalem and here, crying that he ought not to live any longer. But I found that he had committed nothing ²⁵ worthy of death: and as he himself appealed to ¹the emperor I determined to send him. Of ²⁶ whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, king Agrippa, that, after examination had, I may have somewhat to write. For it seemeth to ²⁷ me unreasonable, in sending a prisoner, not withal to signify the charges against him.

And Agrippa said unto Paul, Thou art per- ¹**26** mitted to speak for thyself. Then Paul stretched forth his hand, and made his defence :

I think myself happy, king Agrippa, that I ² am to make my defence before thee this day touching all the things whereof I am accused by the Jews: ²especially because thou art expert ³ in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently. My manner of life then from my ⁴ youth up, which was from the beginning among mine own nation, and at Jerusalem, know all the Jews; having knowledge of me from the ⁵ first, if they be willing to testify, how that after the straitest sect of our religion I lived a Pharisee. And now I stand *here* to be judged ⁶ for the hope of the promise made of God unto our fathers; unto which *promise* our twelve ⁷ tribes, earnestly serving *God* night and day, hope to attain. And concerning this hope I am accused by the Jews, O king! Why is it judged ⁸

² Or, because thou art especially expert

incredible with you, if God doth raise the dead ?
 9 I verily thought with myself, that I ought to do many things contrary to the name of Jesus of
 10 Nazareth. And this I also did in Jerusalem : and I both shut up many of the saints in prisons, having received authority from the chief priests, and when they were put to death,
 11 I gave my vote against them. And punishing them oftentimes in all the synagogues, I strove to make them blaspheme ; and being exceedingly mad against them, I persecuted them
 12 even unto foreign cities. ¹Whereupon as I journeyed to Damascus with the authority and
 13 commission of the chief priests, at midday, O king, I saw on the way a light from heaven, above the brightness of the sun, shining round about me and them that journeyed with me.
 14 And when we were all fallen to the earth, I heard a voice saying unto me in the Hebrew language, Saul, Saul, why persecutest thou me ? it is hard for thee to kick against ²the goad.
 15 And I said, Who art thou, Lord ? And the Lord said, I am Jesus whom thou persecutest.
 16 But arise, and stand upon thy feet : for to this end have I appeared unto thee, to appoint thee a minister and a witness both of the things
³wherein thou hast seen me, and of the things
 17 wherein I will appear unto thee ; delivering thee from the people, and from the Gentiles, unto
 18 whom I send thee, to open their eyes, ⁴that they may turn from darkness to light, and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in me.
 19 Wherefore, O king Agrippa, I was not disobedient unto the heavenly vision : but declared both to them of Damascus first, and at Jerusalem, and throughout all the country of Judaea,

¹ Or, *On which errand*

² Gr. *goads.*

³ Many ancient authorities read *which thou hast seen.*

⁴ Or, *to turn them*

¹ Or, their
repentance

² Or, if
Or, whether
³ Or, is subject
to suffering

and also to the Gentiles, that they should repent and turn to God, doing works worthy of ¹repentance. For this cause the Jews seized me ²¹ in the temple, and assayed to kill me. Having ²² therefore obtained the help that is from God, I stand unto this day testifying both to small and great, saying nothing but what the prophets and Moses did say should come; ²³ how that the Christ ³must suffer, and ²how that he first by the resurrection of the dead should proclaim light both to the people and to the Gentiles.

And as he thus made his defence, Festus ²⁴ saith with a loud voice, Paul, thou art mad; thy much learning doth turn thee to madness. But Paul saith, I am not mad, most excellent ²⁵ Festus; but speak forth words of truth and soberness. For the king knoweth of these ²⁶ things, unto whom also I speak freely: for I am persuaded that none of these things is hidden from him; for this hath not been done in a corner. King Agrippa, believest thou the ²⁷ prophets? I know that thou believest. And ²⁸ Agrippa said unto Paul, With but little persuasion thou wouldest fain make me a Christian. And Paul said, I would to God, that whether ²⁹ with little or with much, not thou only, but also all that hear me this day, might become such as I am, except these bonds.

And the king rose up, and the governor, and ³⁰ Bernice, and they that sat with them: and ³¹ when they had withdrawn, they spake one to another, saying, This man doeth nothing worthy of death or of bonds. And Agrippa ³² said unto Festus, This man might have been set at liberty, if he had not appealed unto Cæsar.

And when it was determined that we should ¹ 27 sail for Italy, they delivered Paul and certain

other prisoners to a centurion named Julius, of
2 the Augustan ¹band. And embarking in a ship ¹ Or, cohort of Adramyttium, which was about to sail unto the places on the coast of Asia, we put to sea, Aristarchus, a Macedonian of Thessalonica, being
3 with us. And the next day we touched at Sidon: and Julius treated Paul kindly, and gave him leave to go unto his friends and ²refresh himself. And putting to sea from thence, we sailed under the lee of Cyprus, because the
5 winds were contrary. And when we had sailed across the sea which is off Cilicia and Pam-
6 phylia, we came to Myra, *a city* of Lycia. And there the centurion found a ship of Alexandria
7 sailing for Italy; and he put us therein. And when we had sailed slowly many days, and were come with difficulty over against Cnidus, the wind not ³further suffering us, we sailed under
8 the lee of Crete, over against Salmone; and with difficulty coasting along it we came unto a certain place called Fair Havens; nigh whereunto was the city of Lasea.

9 And when much time was spent, and the voyage was now dangerous, because the Fast was now already gone by, Paul admonished
10 them, and said unto them, Sirs, I perceive that the voyage will be with injury and much loss, not only of the lading and the ship, but also of our
11 lives. But the centurion gave more heed to the master and to the owner of the ship, than to those things which were spoken by Paul.
12 And because the haven was not commodious to winter in, the more part advised to put to sea from thence, if by any means they could reach Phœnix, and winter *there*; *which is* a haven of
13 Crete, looking ⁴north-east and south-east. And when the south wind blew softly, supposing that they had obtained their purpose, they weighed

² Gr. receive attention.

³ Or, suffering us to get there

⁴ Gr. down the south-west wind and down the north-west wind.

anchor and sailed along Crete, close in shore. But after no long time there beat down from it ¹⁴ a tempestuous wind, which is called Euraquilo: and when the ship was caught, and could not face ¹⁵ the wind, we gave way *to it*, and were driven. And running under the lee of a small island called ¹⁶

¹ Many ancient authorities read *Clauda*.

¹ Cauda, we were able, with difficulty, to secure the boat: and when they had hoisted it up, they ¹⁷ used helps, under-girding the ship; and, fearing lest they should be cast upon the Syrtis, they lowered the gear, and so were driven. And as ¹⁸ we laboured exceedingly with the storm, the next day they began to throw *the freight* overboard; and the third day they cast out with ¹⁹ their own hands the ²tackling of the ship. And ²⁰ when neither sun nor stars shone upon *us*, for many days, and no small tempest lay on *us*, all hope that we should be saved was now taken away. And when they had been long without ²¹ food, then Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have set sail from Crete, and have gotten this injury and loss. And now I exhort ²² you to be of good cheer: for there shall be no loss of life among you, but *only* of the ship. For there stood by me this night an angel of ²³ the God whose I am, whom also I serve, saying, ²⁴ Fear not, Paul; thou must stand before Cæsar: and lo, God hath granted thee all them that sail with thee. Wherefore, sirs, be of good cheer: ²⁵ for I believe God, that it shall be even so as it hath been spoken unto me. Howbeit we must ²⁶ be cast upon a certain island.

But when the fourteenth night was come, as ²⁷ we were driven to and fro in the *sea of Adria*, about midnight the sailors surmised that they were drawing near to some country; and they ²⁸ sounded, and found twenty fathoms: and after

a little space, they sounded again, and found fifteen fathoms. And fearing lest haply we should be cast ashore on rocky ground, they let go four anchors from the stern, and ¹wished for the day. And as the sailors were seeking to flee out of the ship, and had lowered the boat into the sea, under colour as though they would lay out anchors from the foreship, Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved. Then the soldiers cut away the ropes of the boat, and let her fall off. And while the day was coming on, Paul besought them all to take some food, saying, This day is the fourteenth day that ye wait and continue fasting, having taken nothing. Wherefore I beseech you to take some food: for this is for your safety: for there shall not a hair perish from the head of any of you. And when he had said this, and had taken bread, he gave thanks to God in the presence of all: and he brake it, and began to eat. Then were they all of good cheer, and themselves also took food. And we were in all in the ship ²two hundred and threescore and sixteen souls. And when they had eaten enough, they lightened the ship, throwing out the wheat into the sea. And when it was day, they knew not the land: but they perceived a certain bay with a beach, and they took counsel whether they could ³drive the ship upon it. And casting off the anchors, they left them in the sea, at the same time loosing the bands of the rudders; and hoisting up the foresail to the wind, they made for the beach. But lighting upon a place where two seas met, they ran the vessel aground; and the foreship struck and remained unmoveable, but the stern began to break up by the violence of the waves. And the soldiers' counsel was to

¹ Or, prayed

² Some ancient authorities read about threescore and sixteen souls.

³ Some ancient authorities read bring the ship safe to shore.

kill the prisoners, lest any *of them* should swim out, and escape. But the centurion, desiring to ⁴³ save Paul, stayed them from their purpose; and commanded that they which could swim should cast themselves overboard, and get first to the land: and the rest, some on planks, and some ⁴⁴ on *other* things from the ship. And so it came to pass, that they all escaped safe to the land.

And when we were escaped, then we knew ¹ **28** that the island was called ¹Melita. And the ² barbarians shewed us no common kindness: for they kindled a fire, and received us all, because of the present rain, and because of the cold. But when Paul had gathered a bundle of sticks, ³ and laid them on the fire, a viper came out ²by reason of the heat, and fastened on his hand. And when the barbarians saw the beast hanging ⁴ from his hand, they said one to another, No doubt this man is a murderer, whom, though he hath escaped from the sea, yet Justice hath not suffered to live. Howbeit he shook off the ⁵ beast into the fire, and took no harm. But ⁶ they expected that he would have swollen, or fallen down dead suddenly: but when they were long in expectation, and beheld nothing amiss come to him, they changed their minds, and said that he was a god.

Now in the neighbourhood of that place were ⁷ lands belonging to the chief man of the island, named Publius; who received us, and entertained us three days courteously. And it was ⁸ so, that the father of Publius lay sick of fever and dysentery: unto whom Paul entered in, and prayed, and laying his hands on him healed him. And when this was done, the rest also ⁹ which had diseases in the island came, and were cured: who also honoured us with many honours; ¹⁰

¹ Some ancient authorities read *Melitene*.

² Or, *from the heat*

and when we sailed, they put on board such things as we needed.

11 And after three months we set sail in a ship of Alexandria, which had wintered in the island, 12 whose sign was ¹The Twin Brothers. And touching at Syracuse, we tarried there three 13 days. And from thence we ²made a circuit, and arrived at Rhegium: and after one day a south wind sprang up, and on the second day 14 we came to Puteoli: where we found brethren, and were intreated to tarry with them seven 15 days: and so we came to Rome. And from thence the brethren, when they heard of us, came to meet us as far as The Market of Appius, and The Three Taverns: whom when Paul saw, he thanked God, and took courage.

16 And when we entered into Rome, ³Paul was suffered to abide by himself with the soldier that guarded him.

17 And it came to pass, that after three days he called together ⁴those that were the chief of the Jews: and when they were come together, he said unto them, I, brethren, though I had done nothing against the people, or the customs of our fathers, yet was delivered prisoner from 18 Jerusalem into the hands of the Romans: who, when they had examined me, desired to set me at liberty, because there was no cause of death 19 in me. But when the Jews spake against it, I was constrained to appeal unto Cæsar; not that 20 I had aught to accuse my nation of. For this cause therefore did I ⁵intreat you to see and to speak with *me*: for because of the hope of 21 Israel I am bound with this chain. And they said unto him, We neither received letters from Judæa concerning thee, nor did any of the brethren come hither and report or speak any 22 harm of thee. But we desire to hear of thee

¹ Gr. *Dioscuri*.

² Some ancient authorities read *cast loose*.

³ Some ancient authorities insert *the centurion delivered the prisoners to the captain of the praetorian guard: but*.

⁴ Or, *those that were of the Jews first*

⁵ Or, *call for you, to see and to speak with you*

what thou thinkest: for as concerning this sect, it is known to us that everywhere it is spoken against.

And when they had appointed him a day,²³ they came to him into his lodging in great number; to whom he expounded *the matter*, testifying the kingdom of God, and persuading them concerning Jesus, both from the law of Moses and from the prophets, from morning till evening. And some believed the things²⁴ which were spoken, and some disbelieved. And²⁵ when they agreed not among themselves, they departed, after that Paul had spoken one word,

¹ Or, through

Well spake the Holy Ghost¹ by Isaiah the prophet unto your fathers, saying,²⁶

Go thou unto this people, and say,
By hearing ye shall hear, and shall in no
wise understand;

And seeing ye shall see, and shall in no
wise perceive:

For this people's heart is waxed gross,²⁷
And their ears are dull of hearing,
And their eyes they have closed;
Lest haply they should perceive with their
eyes,

And hear with their ears,
And understand with their heart,
And should turn again,
And I should heal them.

Be it known therefore unto you, that this salvation of God is sent unto the Gentiles: they will also hear.²⁸

And he abode two whole years in his own³⁰ hired dwelling, and received all that went in unto him, preaching the kingdom of God, and³¹ teaching the things concerning the Lord Jesus Christ with all boldness, none forbidding him.

² Some ancient authorities insert ver. 29
And when he had said these words, the Jews departed, having much disputing among themselves.

THE EPISTLE OF PAUL THE APOSTLE TO THE
ROMANS.

1 ¹ PAUL, a ¹servant of Jesus Christ, called *to be* ¹Gr. *bond-servant*.
an apostle, separated unto the gospel of God,
2 which he promised afore ²by his prophets in the ²Or, *through*
3 holy scriptures, concerning his Son, who was
born of the seed of David according to the flesh,
4 who was ³declared *to be* the Son of God ⁴with ³Gr. *deter-mined*.
power, according to the spirit of holiness, by
the resurrection of the dead; *even* Jesus Christ
5 our Lord, through whom we received grace and ⁴Or, *in*
apostleship, unto obedience ⁵of faith among all ⁵Or, *to the*
6 the nations, for his name's sake: among whom ⁵faith
7 are ye also, called *to be* Jesus Christ's: to all
that are in Rome, beloved of God, called *to be*
saints: Grace to you and peace from God our
Father and the Lord Jesus Christ.

8 First, I thank my God through Jesus Christ
for you all, ⁶that your faith is proclaimed through- ⁶Or, *because*
9 out the whole world. For God is my witness,
whom I serve in my spirit in the gospel of his
Son, how unceasingly I make mention of you,
10 always in my prayers making request, if by any
means now at length I may be prospered ⁷by ⁷Gr. *in*
11 the will of God to come unto you. For I long
to see you, that I may impart unto you some
spiritual gift, to the end ye may be established;
12 that is, that I with you may be comforted in
you, each of us by the other's faith, both yours
13 and mine. And I would not have you igno-
rant, brethren, that oftentimes I purposed to
come unto you (and was hindered hitherto), that
I might have some fruit in you also, even as

in the rest of the Gentiles. I am debtor both ¹⁴ to Greeks and to Barbarians, both to the wise and to the foolish. So, as much as in me is, ¹⁵ I am ready to preach the gospel to you also that are in Rome. For I am not ashamed of ¹⁶ the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is ¹⁷ revealed a righteousness of God ¹ by faith unto faith: as it is written, But the righteous shall live ¹by faith.

¹ Gr. *from.*

² Or, *a wrath*

³ Or, *hold the truth*

⁴ Or, *so that they are*

For ²the wrath of God is revealed from heaven ¹⁸ against all ungodliness and unrighteousness of men, who ³hold down the truth in unrighteousness; because that which may be known of God ¹⁹ is manifest in them; for God manifested it unto them. For the invisible things of him since the ²⁰ creation of the world are clearly seen, being perceived through the things that are made, *even* his everlasting power and divinity; ⁴that they may be without excuse: because that, knowing God, they glorified him not as God, neither gave thanks; but became vain in their reasonings, and their senseless heart was darkened. Professing themselves to be wise, they became ²² fools, and changed the glory of the incorruptible ²³ God for the likeness of an image of corruptible man, and of birds, and fourfooted beasts, and creeping things.

Wherefore God gave them up in the lusts ²⁴ of their hearts unto uncleanness, that their bodies should be dishonoured among themselves: for ²⁵ that they exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator, who is blessed ⁵ for ever. Amen.

⁵ Gr. *unto the ages.*

⁶ Gr. *passions of dishonour.*

For this cause God gave them up unto ⁶vile ²⁶ passions: for their women changed the natural

- 27 use into that which is against nature: and likewise also the men, leaving the natural use of the woman, burned in their lust one toward another, men with men working unseemliness, and receiving in themselves that recompense of their error which was due.
- 28 And even as they ¹refused to have God in *their* knowledge, God gave them up unto a reprobate mind, to do those things which are
 29 not fitting; being filled with all unrighteousness, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, malignity; whis-
 30 perers, backbiters, ²hateful to God, insolent, haughty, boastful, inventors of evil things, dis-
 31 obedient to parents, without understanding, covenant-breakers, without natural affection, un-
 32 merciful: who, knowing the ordinance of God, that they which practise such things are worthy of death, not only do the same, but also consent with them that practise them.
- 2 1 Wherefore thou art without excuse, O man, whosoever thou art that judgest: for wherein thou judgest ³another, thou condemnest thyself; for thou that judgest dost practise the
 2 same things. ⁴And we know that the judgement of God is according to truth against them
 3 that practise such things. And reckonest thou this, O man, who judgest them that practise such things, and doest the same, that thou shalt
 4 escape the judgement of God? Or despisest thou the riches of his goodness and forbearance and longsuffering, not knowing that the goodness
 5 of God leadeth thee to repentance? but after thy hardness and impenitent heart treasures up for thyself wrath in the day of wrath and reve-
 6 lation of the righteous judgement of God; who will render to every man according to his works:
 7 to them that by patience in well-doing seek

¹ Gr. *did not approve.*² Or, *haters of God*³ Gr. *the other.*⁴ Many ancient authorities read *For.*

for glory and honour and incorruption, eternal life: but unto them that are factious, and obey ⁸ not the truth, but obey unrighteousness, *shall be* wrath and indignation, tribulation and anguish, upon every soul of man that worketh evil, of the Jew first, and also of the Greek; but ¹⁰ glory and honour and peace to every man that worketh good, to the Jew first, and also to the Greek: for there is no respect of persons with ¹¹ God. For as many as have sinned without ¹² law shall also perish without law: and as many as have sinned under law shall be judged by law; for not the hearers of a law are ¹³ just before God, but the doers of a law shall be ² justified: for when Gentiles which have no law do ¹⁴ by nature the things of the law, these, having no law, are a law unto themselves; in that they ¹⁵ shew the work of the law written in their hearts, their conscience bearing witness therewith, and their ³ thoughts one with another accusing or else excusing *them*; in the day when God ⁴ shall ¹⁶ judge the secrets of men, according to my gospel, by Jesus Christ.

But if thou bearest the name of a Jew, and ¹⁷ restest upon ⁵the law, and gloriest in God, and ¹⁸ knowest ⁶his will, and ⁷approvest the things that are excellent, being instructed out of the law, and art confident that thou thyself art a ¹⁹ guide of the blind, a light of them that are in darkness, ⁸a corrector of the foolish, a teacher ²⁰ of babes, having in the law the form of knowledge and of the truth; thou therefore that ²¹ teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? thou that sayest a man should ²² not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou ⁹rob temples? thou who gloriest in ⁵the law, through ²³

¹ Or, *righteous*

² Or, *accounted righteous*

³ Or, *reasonings*

⁴ Or, *judgeth*

⁵ Or, *a law*

⁶ Or, *the Will*

⁷ Or, *provest the things that differ*

⁸ Or, *an instructor*

⁹ Or, *commit sacrilege*

thy transgression of the law dishonourest thou
²⁴ God? For the name of God is blasphemed among the Gentiles because of you, even as it
²⁵ is written. For circumcision indeed profiteth, if thou be a doer of the law: but if thou be a transgressor of the law, thy circumcision is
²⁶ become uncircumcision. If therefore the uncircumcision keep the ordinances of the law, shall not his uncircumcision be reckoned for circumcision?
²⁷ and shall not the uncircumcision which is by nature, if it fulfil the law, judge thee, who with the letter and circumcision art a trans-
²⁸ gressor of the law? For he is not a Jew, which is one outwardly; neither is that circumcision,
²⁹ which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, not in the letter; whose praise is not of men, but of God.

³ 1 What advantage then hath the Jew? or what
² is the profit of circumcision? Much every way: first of all, that they were intrusted with the
³ oracles of God. For what if some were without faith? shall their want of faith make of
⁴ none effect the faithfulness of God? ¹God forbid: yea, let God be found true, but every man a liar; as it is written,

That thou mightest be justified in thy words,

And mightest prevail when thou comest into judgement.

⁵ But if our unrighteousness commendeth the righteousness of God, what shall we say? Is God unrighteous who visiteth with wrath? (I
⁶ speak after the manner of men.) God forbid:
⁷ for then how shall God judge the world? ²But if the truth of God through my lie abounded unto his glory, why am I also still judged as a
⁸ sinner? and why not (as we be slanderously

¹ Gr. *Be it not so:* and so elsewhere.

² Many ancient authorities read *For.*

reported, and as some affirm that we say), Let us do evil, that good may come ? whose condemnation is just.

¹ Or, do we excuse ourselves?

What then ? ¹are we in worse case than ⁹ they ? No, in no wise : for we before laid to the charge both of Jews and Greeks, that they are all under sin ; as it is written,

10

There is none righteous, no, not one ;

11

There is none that understandeth,

There is none that seeketh after God ;

They have all turned aside, they are to- ¹² gether become unprofitable ;

There is none that doeth good, no, not so much as one :

Their throat is an open sepulchre ;

13

With their tongues they have used deceit :

The poison of asps is under their lips :

Whose mouth is full of cursing and bitterness :

14

Their feet are swift to shed blood ;

15

Destruction and misery are in their ways ;

16

And the way of peace have they not known :

17

There is no fear of God before their eyes.

18

Now we know that what things soever the law saith, it speaketh to them that are under the law ; that every mouth may be stopped, and all the world may be brought under the judgement of God : because ²by ³the works of

20

the law shall no flesh be ⁴justified in his sight : for ⁵through the law *cometh* the knowledge of sin.

But now apart from the law a righteousness of God hath been manifested, being witnessed by the law and the prophets ; even the

21

righteousness of God through faith ⁶in Jesus Christ unto all ⁷them that believe ; for there

22

is no distinction ; for all have sinned, and fall short of the glory of God ; being justified freely

23

² Gr. *out of*.

³ Or, *works of law*

⁴ Or, *accounted righteous*

⁵ Or, *through law*

⁶ Or, *of*

⁷ Some ancient authorities add *and upon all.*

- by his grace through the redemption that is in Christ Jesus: whom God ¹set forth ²to be a propitiation, through ³faith, by his blood, to shew his righteousness, because of the passing over of the sins done aforetime, in the forbearance of God; for the shewing, *I say*, of his righteousness at this present season: that he might himself be ⁴just, and the ⁴justifier of him that ⁵hath faith ⁶in Jesus. Where then is the glorying? It is excluded. By what manner of law? of works? Nay: but by a law of faith. ⁷We reckon therefore that a man is justified by faith apart from ⁸the works of the law. Or is God *the God of Jews only?* is he not *the God of Gentiles also?* Yea, of Gentiles also: if so be that God is one, and he shall justify the circumcision ⁹by faith, and the uncircumcision ¹⁰through faith. Do we then make ¹¹the law of none effect ¹⁰through faith? God forbid: nay, we establish ¹¹the law.
- 4** ¹ What then shall we say ¹²that Abraham, our forefather according to the flesh, hath found? ² For if Abraham was justified ⁹by works, he hath whereof to glory; but not toward God. ³ For what saith the scripture? And Abraham believed God, and it was reckoned unto him for ⁴righteousness. Now to him that worketh, the reward is not reckoned as of grace, but as of ⁵debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his ⁶faith is reckoned for righteousness. Even as David also pronounceth blessing upon the man, unto whom God reckoneth righteousness ⁷apart from works, *saying*,
- Blessed are they whose iniquities are forgiven, And whose sins are covered.
- 8** Blessed is the man to whom the Lord will not reckon sin.

¹ Or, *purposed*² Or, to be *propitiatory*³ Or, *faith in his blood*⁴ See ch. ii. 13, margin.⁵ Gr. *is of faith.*⁶ Or, *of*⁷ Many ancient authorities read *For we reckon.*⁸ Or, *works of law*⁹ Gr. *out of.*¹⁰ Or, *through the faith*¹¹ Or, *law*¹² Some ancient authorities read *of Abraham, our forefather according to the flesh?*

Is this blessing then pronounced upon the circumcision, or upon the uncircumcision also? for we say, To Abraham his faith was reckoned for righteousness. How then was it reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision: and he received the sign of circumcision, a seal of the righteousness of the faith which he had while he was in uncircumcision: that he might be the father of all them that believe, though they be in uncircumcision, that righteousness might be reckoned unto them; and the father of circumcision to them who not only are of the circumcision, but who also walk in the steps of that faith of our father Abraham which he had in uncircumcision. For not ¹through the law was the promise to Abraham or to his seed, that he should be heir of the world, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise is made of none effect: for the law worketh wrath; but where there is no law, neither is there transgression. For this cause *it is* of faith, that *it may be* according to grace; to the end that the promise may be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all (as it is written, A father of many nations have I made thee) before him whom he believed, even God, who quickeneth the dead, and calleth the things that are not, as though they were. Who in hope believed against hope, to the end that he might become a father of many nations, according to that which had been spoken, So shall thy seed be. And without being weakened in faith he considered his own body ² now as good as dead (he being about a hundred years

¹ Or, *through law*

² Many ancient authorities omit *now*.

²⁰ old), and the deadness of Sarah's womb : yea, looking unto the promise of God, he wavered not through unbelief, but waxed strong through ²¹ faith, giving glory to God, and being fully assured that, what he had promised, he was ²² able also to perform. Wherefore also it was ²³ reckoned unto him for righteousness. Now it was not written for his sake alone, that it was ²⁴ reckoned unto him ; but for our sake also, unto whom it shall be reckoned, who believe on him ²⁵ that raised Jesus our Lord from the dead, who was delivered up for our trespasses, and was raised for our justification.

⁵ ¹ Being therefore justified ¹by faith, ²let us have peace with God through our Lord Jesus Christ ; through whom also we have had our access ³by faith into this grace wherein we stand ; and ⁴let us ⁵rejoice in hope of the glory of God. And not only so, but ⁶let us also ⁵rejoice in our tribulations : knowing that tribulation worketh patience ; and patience, probation ; and probation, hope : and hope putteth not to shame ; because the love of God hath been shed abroad in our hearts through the ⁶ ⁷Holy Ghost which was given unto us. For while we were yet weak, in due season Christ died for the ungodly. For scarcely for a righteous man will one die : for peradventure for ⁸the good man some one would even dare to ⁸die. But God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified ⁹by his blood, shall we be saved ¹⁰from the wrath of God through him. For if, while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, shall we be saved ⁹by his life ; and not only so, ¹⁰but we also rejoice in God

¹ Gr. *out of.*² Some authorities read *we have.*³ Some ancient authorities omit *by faith.*⁴ Or, *we rejoice*⁵ Gr. *glory.*⁶ Or, *we also rejoice*⁷ Or, *Holy Spirit :* and so throughout this book.⁸ Or, *that which is good*⁹ Gr. *in.*¹⁰ Gr. *but also glorying.*

through our Lord Jesus Christ, through whom we have now received the reconciliation.

Therefore, as through one man sin entered ¹² into the world, and death through sin ; and so death passed unto all men, for that all sinned :— for until the law sin was in the world : but sin ¹³ is not imputed when there is no law. Nevertheless ¹⁴ death reigned from Adam until Moses, even over them that had not sinned after the likeness of Adam's transgression, who is a figure of him that was to come. But not as ¹⁵ the trespass, so also *is* the free gift. For if by the trespass of the one the many died, much more did the grace of God, and the gift by the grace of the one man, Jesus Christ, abound unto the many. And not as through one that ¹⁶ sinned, *so* is the gift : for the judgement *came of* one unto condemnation, but the free gift *came* of many trespasses unto ¹⁷ justification. For if, ¹⁷ by the trespass of the one, death reigned through the one; much more shall they that receive the abundance of grace and ² of the gift of righteousness reign in life through the one, *even* Jesus Christ. So then as through one ¹⁸ trespass *the judgement came* unto all men to condemnation ; even so through one act of righteousness *the free gift came* unto all men to justification of life. For as through the one ¹⁹ man's disobedience the many were made sinners, even so through the obedience of the one shall the many be made righteous. And ²⁰ the law came in beside, that the trespass might abound ; but where sin abounded, grace did abound more exceedingly : that, as sin reigned ²¹ in death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord.

What shall we say then ? Shall we continue ¹ **6**

¹ Gr. *an act of righteousness.*

² Some ancient authorities omit *of the gift.*

³ Or *law*

2 in sin, that grace may abound ? God forbid.
 We who died to sin, how shall we any longer
 3 live therein ? Or are ye ignorant that all we
 who were baptized into Christ Jesus were bap-
 4 tized into his death ? We were buried therefore
 with him through baptism into death : that like
 as Christ was raised from the dead through the
 glory of the Father, so we also might walk in
 5 newness of life. For if we have become ¹united
 with *him* by the likeness of his death, we shall
 be also *by the likeness* of his resurrection ;
 6 knowing this, that our old man was crucified
 with *him*, that the body of sin might be done
 away, that so we should no longer be in bond-
 7 age to sin ; for he that hath died is justified
 8 from sin. But if we died with Christ, we be-
 9 lieve that we shall also live with him ; knowing
 that Christ being raised from the dead dieth no
 more ; death no more hath dominion over him.
 10 For ²the death that he died, he died unto sin
 ³ once : but ² the life that he liveth, he liveth
 11 unto God. Even so reckon ye also yourselves
 to be dead unto sin, but alive unto God in
 Christ Jesus.

12 Let not sin therefore reign in your mortal
 body, that ye should obey the lusts thereof :
 13 neither present your members unto sin *as* ⁴in-
 struments of unrighteousness ; but present your-
 selves unto God, as alive from the dead, and
 your members *as* ⁴instruments of righteousness
 14 unto God. For sin shall not have dominion
 over you : for ye are not under law, but under
 grace.
 15 What then ? shall we sin, because we are not
 16 under law, but under grace ? God forbid. Know
 ye not, that to whom ye present yourselves *as*
 ⁵ servants unto obedience, his ⁵servants ye are
 whom ye obey ; whether of sin unto death, or

¹ Or, united
with the like-
ness . . . with
the likeness

² Or, in that
² Gr. once for
all.

⁴ Or, weapons

⁵ Gr. bond-
servants.

of obedience unto righteousness ? But thanks ¹⁷ be to God, ¹that, whereas ye were ²servants of sin, ye became obedient from the heart to that ³form of teaching whereunto ye were delivered ; and being made free from sin, ye became ²ser- ¹⁸vants of righteousness. I speak after the ¹⁹manner of men because of the infirmity of your flesh : for as ye presented your members *as* servants to uncleanness and to iniquity unto iniquity, even so now present your members *as* servants to righteousness unto sanctification. For when ye were ²servants of sin, ye were ²⁰free in regard of righteousness. What fruit ²¹then had ye at that time in the things whereof ye are now ashamed ? for the end of those things is death. But now being made free ²²from sin, and become servants to God, ye have your fruit unto sanctification, and the end eternal life. For the wages of sin is death ; ²³but the free gift of God is eternal life in Christ Jesus our Lord.

Or are ye ignorant, brethren (for I speak to ¹⁷men that know ⁴the law), how that the law hath dominion over a man for so long time as he liveth ? For the woman that hath a husband ²is bound by law to the husband while he liveth ; but if the husband die, she is discharged from the law of the husband. So then if, while the ³husband liveth, she be joined to another man, she shall be called an adulteress : but if the husband die, she is free from the law, so that she is no adulteress, though she be joined to another man. Wherefore, my brethren, ye ⁴also were made dead to the law through the body of Christ ; that ye should be joined to another, *even* to him who was raised from the dead, that we might bring forth fruit unto God. For when we were in the flesh, the ⁵sinful ⁵

¹ Or, *that ye were . . . but ye became*

² Gr. *bond-servants.*

³ Or, *pattern*

⁴ Or, *law*

⁵ Gr. *passions of sins.*

passions, which were through the law, wrought in our members to bring forth fruit unto death.

6 But now we have been discharged from the law, having died to that wherein we were holden; so that we serve in newness of the spirit, and not in oldness of the letter.

7 What shall we say then? Is the law sin? God forbid. Howbeit, I had not known sin, except through ¹the law: for I had not known ¹Or, law

²coveting, except the law had said, Thou shalt

²Or, lust

8 not ²covet: but sin, finding occasion, wrought in me through the commandment all manner of ²coveting: for apart from ¹the law sin *is* dead.

9 And I was alive apart from ¹the law once: but when the commandment came, sin revived, and

10 I died; and the commandment, which *was* unto life, this I found *to be* unto death: for sin, finding occasion, through the commandment be-

11 guiled me, and through it slew me. So that the law is holy, and the commandment holy,

13 and righteous, and good. Did then that which is good become death unto me? God forbid. But sin, that it might be shewn to be sin, by working death to me through that which is good;—that through the commandment sin

14 might become exceeding sinful. For we know that the law is spiritual: but I am carnal, sold

15 under sin. For that which I ³do I know not: ³Gr. *work.*

for not what I would, that do I practise; but

16 what I hate, that I do. But if what I would not, that I do, I consent unto the law that it is

17 good. So now it is no more I that ³do it, ³do

18 but sin which dwelleth in me. For I know that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me, but to

19 ³do that which is good *is* not. For the good which I would I do not: but the evil which

20 I would not, that I practise. But if what I

¹ Gr. *work.*² Or, *in regard of the law*³ Gr. *with.*⁴ Gr. *in.*Many ancient authorities read *to.*⁵ Or, *this body of death*⁶ Many ancient authorities read *But**thanks be to God.*⁷ Or, *wherein*⁸ Gr. *flesh of sin.*⁹ Or, *and for sin*¹⁰ Or, *requirement*

would not, that I do, it is no more I that ¹do it, but sin which dwelleth in me. I find then ²the law, that, to me who would do good, evil is present. For I delight ³in the law of ²²God after the inward man: but I see a dif- ²³ferent law in my members, warring against the law of my mind, and bringing me into captivity ⁴under the law of sin which is in my members. O wretched man that I am! who shall deliver ²⁴me out of ⁵the body of this death? ⁶I thank ²⁵God through Jesus Christ our Lord. So then I myself with the mind serve the law of God; but with the flesh the law of sin.

There is therefore now no condemnation to ¹them that are in Christ Jesus. For the law of ²the Spirit of life in Christ Jesus made me free from the law of sin and of death. For what ³the law could not do, ⁷in that it was weak through the flesh, God, sending his own Son in the likeness of ⁸sinful flesh ⁹and *as an offering* for sin, condemned sin in the flesh: that ⁴the ¹⁰ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the spirit. For they that are after the flesh do ⁵mind the things of the flesh; but they that are after the spirit the things of the spirit. For ⁶the mind of the flesh is death; but the mind of the spirit is life and peace: because the ⁷mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be: and they that are in the ⁸flesh cannot please God. But ye are not in ⁹the flesh, but in the spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, he is none of his. And ¹⁰if Christ is in you, the body is dead because of sin; but the spirit is life because of righteousness. But if the Spirit of him that raised ¹¹

up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall quicken also your mortal bodies ¹ through his Spirit that dwelleth in you.

12 So then, brethren, we are debtors, not to 13 the flesh, to live after the flesh : for if ye live after the flesh, ye must die ; but if by the spirit ye ² mortify the ³ deeds of the body, ye shall 14 live. For as many as are led by the Spirit of 15 God, these are sons of God. For ye received not the spirit of bondage again unto fear ; but ye received the spirit of adoption, whereby we 16 cry, Abba, Father. The Spirit himself beareth witness with our spirit, that we are children of 17 God : and if children, then heirs; heirs of God, and joint-heirs with Christ ; if so be that we suffer with *him*, that we may be also glorified with *him*.

18 For I reckon that the sufferings of this present time are not worthy to be compared with the 19 glory which shall be revealed to us-ward. For the earnest expectation of the creation waiteth 20 for the revealing of the sons of God. For the creation was subjected to vanity, not of its own will, but by reason of him who subjected it, ⁴ in 21 hope that the creation itself also shall be delivered from the bondage of corruption into the 22 liberty of the glory of the children of God. For we know that the whole creation groaneth and 23 travaileth in pain ⁵ together until now. And not only so, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for *our* adoption, *to wit*, the redemption of our body. For by hope were we saved : but hope that is seen is not hope : ⁶ for who ⁷ hopeth for that which 25 he seeth ? But if we hope for that which we see not, *then* do we with patience wait for it.

¹ Many ancient authorities read because of.

² Gr. make to die.

³ Gr. doings.

⁴ Or, in hope ; because the creation &c.

⁵ Or, with us

⁶ Many ancient authorities read for what a man seeth, why doth he yet hope for ?

⁷ Some ancient authorities read awaiteth.

And in like manner the Spirit also helpeth ²⁶ our infirmity : for we know not how to pray as we ought; but the Spirit himself maketh intercession for *us* with groanings which cannot be uttered ; and he that searcheth the hearts know- ²⁷ eth what is the mind of the Spirit, ¹ because he maketh intercession for the saints according to *the will of God*. And we know that to them ²⁸ that love God ² all things work together for good, *even* to them that are called according to *his* purpose. For whom he foreknew, he ²⁹ also foreordained *to be* conformed to the image of his Son, that he might be the firstborn among many brethren : and whom he foreordained, ³⁰ them he also called : and whom he called, them he also justified : and whom he justified, them he also glorified.

What then shall we say to these things ? If ³¹ God *is* for us, who *is* against us ? He that ³² spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things ? Who shall lay any ³³

³ Or, Shall God that justifieth ?

⁴ Or, Shall Christ Jesus that died, . . . us ?

⁵ Some ancient authorities read of God.

thing to the charge of God's elect ? ³ It is God that justifieth ; who is he that shall condemn ? ³⁴ ⁴ It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us. Who shall separate us from the love ³⁵ ⁵ of Christ ? shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword ? Even as it is written,

For thy sake we are killed all the day long;

We were accounted as sheep for the slaughter.

Nay, in all these things we are more than ³⁷ conquerors through him that loved us. For ³⁸ I am persuaded, that neither death, nor life,

nor angels, nor principalities, nor things present,
 39 nor things to come, nor powers, nor height, nor
 depth, nor any other ¹creature, shall be able
 to separate us from the love of God, which
 is in Christ Jesus our Lord.

¹ Or, *creation.*

9 I say the truth in Christ, I lie not, my con-
 science bearing witness with me in the Holy
 2 Ghost, that I have great sorrow and unceasing
 3 pain in my heart. For I could ²wish that I my-
 self were anathema from Christ for my bre-
 thren's sake, my kinsmen according to the flesh:
 4 who are Israelites; whose is the adoption, and
 the glory, and the covenants, and the giving of
 the law, and the service of *God*, and the pro-
 5 mises; whose are the fathers, and of whom is
 Christ as concerning the flesh, ³who is over all,
 6 God blessed ⁴for ever. Amen. But *it is* not as
 though the word of God hath come to nought.
 For they are not all Israel, which are of Israel:
 7 neither, because they are Abraham's seed, are
 they all children: but, In Isaac shall thy seed
 8 be called. That is, it is not the children of
 the flesh that are children of God; but the
 children of the promise are reckoned for a seed.
 9 For this is a word of promise, According to
 this season will I come, and Sarah shall have
 10 a son. And not only so; but Rebecca also
 having conceived by one, *even* by our father
 11 Isaac—for the children being not yet born,
 neither having done anything good or bad,
 that the purpose of God according to election
 might stand, not of works, but of him that
 12 calleth, it was said unto her, The elder shall
 13 serve the younger. Even as it is written,
 Jacob I loved, but Esau I hated.

² Or, *pray*

³ Some modern
 interpreters
 place a full
 stop after
flesh, and
 translate, *He*
who is God
over all be (is)
blessed for
ever: or, He
who is over all
is God,
blessed for ever.
 Others punc-
 tuate, *flesh,*
who is over
all. God be (is)
blessed for
ever.

⁴ Gr. *unto the*
ages.

14 What shall we say then? Is there unright-
 15 eousness with God? God forbid. For he saith
 to Moses, I will have mercy on whom I have

mercy, and I will have compassion on whom I have compassion. So then it is not of him that ¹⁶ willeth, nor of him that runneth, but of God that hath mercy. For the scripture saith unto ¹⁷ Pharaoh, For this very purpose did I raise thee up, that I might shew in thee my power, and that my name might be published abroad in all the earth. So then he hath mercy on whom he ¹⁸ will, and whom he will he hardeneth.

Thou wilt say then unto me, Why doth he ¹⁹ still find fault? For who withstandeth his will? Nay but, O man, who art thou that repliest ²⁰ against God? Shall the thing formed say to him that formed it, Why didst thou make me thus? Or hath not the potter a right over the ²¹ clay, from the same lump to make one part a vessel unto honour, and another unto dishonour? What if God, willing to shew his wrath, ²² and to make his power known, endured with much longsuffering vessels of wrath fitted unto destruction: ¹and that he might make known ²³ the riches of his glory upon vessels of mercy, which he afore prepared unto glory, *even us*, ²⁴ whom he also called, not from the Jews only, but also from the Gentiles? As he saith also ²⁵ in Hosea,

I will call that my people, which was not
my people;

And her beloved, which was not beloved.

And it shall be, *that* in the place where it ²⁶
was said unto them, Ye are not my
people,

There shall they be called sons of the
living God.

And Isaiah crieth concerning Israel, If the ²⁷ number of the children of Israel be as the sand of the sea, it is the remnant that shall be saved: for the Lord will execute *his* word ²⁸

¹ Some ancient authorities omit *and.*

upon the earth, finishing it and cutting it short.

²⁹ And, as Isaiah hath said before,

Except the Lord of Sabaoth had left us
a seed,

We had become as Sodom, and had been
made like unto Gomorrah.

³⁰ What shall we say then ? That the Gentiles,
which followed not after righteousness, attained
to righteousness, even the righteousness which
³¹ is of faith : but Israel, following after a law
of righteousness, did not arrive at *that* law.

³² Wherefore ? ¹ Because *they sought it* not by
faith, but as it were by works. They stumbled
³³ at the stone of stumbling ; even as it is written,

Behold, I lay in Zion a stone of stumbling
and a rock of offence :

And he that believeth on ² him shall not
be put to shame.

¹⁰ ¹ Brethren, my heart's ³ desire and my suppli-
cation to God is for them, that they may be
² saved. For I bear them witness that they have
a zeal for God, but not according to knowledge.

³ For being ignorant of God's righteousness, and
seeking to establish their own, they did not
subject themselves to the righteousness of God.

⁴ For Christ is the end of the law unto right-
⁵ eousness to every one that believeth. For
Moses writeth that the man that doeth the

⁶ righteousness which is of the law shall live
thereby. But the righteousness which is of
faith saith thus, Say not in thy heart, Who

⁷ shall ascend into heaven ? (that is, to bring
Christ down :) or, Who shall descend into the
abyss ? (that is, to bring Christ up from the

⁸ dead.) But what saith it ? The word is nigh
thee, in thy mouth, and in thy heart : that
⁹ is, the word of faith, which we preach : ⁴because
if thou shalt ⁵ confess with thy mouth Jesus as

¹ Or, *Because, doing it not by faith, but as it were by works, they stumbled*

² Or, *it*

³ Gr. *good pleasure.*

⁴ Or, *that*

⁵ Some ancient authorities read *confess the word with thy mouth, that Jesus is Lord.*

Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved : for with the heart man believeth unto righteousness ; and with the mouth confession is made unto salvation. For the scripture saith, ¹⁰ Whosoever believeth on him shall not be put to shame. For there is no distinction between ¹¹ Jew and Greek : for the same *Lord* is Lord of all, and is rich unto all that call upon him : for, ¹² Whosoever shall call upon the name of the Lord shall be saved. How then shall they call ¹³ on him in whom they have not believed ? and how shall they believe in him whom they have not heard ? and how shall they hear without a preacher ? and how shall they preach, except ¹⁴ they be sent ? even as it is written, How beautiful are the feet of them that bring ¹⁵ glad tidings of good things !

¹ Or, *a gospel*

² Or, *gospel*

But they did not all hearken to the ²glad ¹⁶ tidings. For Isaiah saith, Lord, who hath believed our report ? So belief cometh of hearing, ¹⁷ and hearing by the word of Christ. But I say, Did they not hear ? Yea, verily,

Their sound went out into all the earth,

And their words unto the ends of ³the world.

But I say, Did Israel not know ? First Moses ¹⁹ saith,

I will provoke you to jealousy with that which is no nation,

With a nation void of understanding will I anger you.

And Isaiah is very bold, and saith,

I was found of them that sought me not ;

I became manifest unto them that asked not of me.

But as to Israel he saith, All the day long did ²¹ I spread out my hands unto a disobedient and gainsaying people.

³ Gr. *the in-habited earth.*

11 1 I say then, Did God cast off his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.
2 God did not cast off his people which he fore-knew. Or wot ye not what the scripture saith
¹of Elijah? how he pleadeth with God against ¹Or, *in*
3 Israel, Lord, they have killed thy prophets, they have digged down thine altars: and I am
4 left alone, and they seek my life. But what saith the answer of God unto him? I have left
5 for myself seven thousand men, who have not bowed the knee to Baal. Even so then at this
6 to the election of grace. But if it is by grace, it is no more of works: otherwise grace is no
7 more grace. What then? That which Israel seeketh for, that he obtained not; but the elec-tion obtained it, and the rest were hardened:
8 according as it is written, God gave them a spirit of stupor, eyes that they should not see, and ears that they should not hear, unto this
9 very day. And David saith,

Let their table be made a snare, and a trap,
And a stumblingblock, and a recompense
unto them:

10 Let their eyes be darkened, that they may
not see,

And bow thou down their back alway.

11 I say then, Did they stumble that they might fall? God forbid: but by their ²fall salvation
is come unto the Gentiles, for to provoke them
12 to jealousy. Now if their fall is the riches of the world, and their loss the riches of the Gen-tiles; how much more their fulness?

13 But I speak to you that are Gentiles. Inasmuch then as I am an apostle of Gentiles, I
14 glorify my ministry: if by any means I may provoke to jealousy *them that are* my flesh, and

²Or, *trespass*

may save some of them. For if the casting away of them ¹⁵ is the reconciling of the world, what shall the receiving of them be, but life from the dead? And if the firstfruit is holy, ¹⁶ so is the lump: and if the root is holy, so are the branches. But if some of the branches ¹⁷ were broken off, and thou, being a wild olive, wast grafted in among them, and didst become partaker with them ¹⁸ of the root of the fatness of the olive tree; glory not over the branches: ¹⁹ but if thou gloriest, it is not thou that bearest the root, but the root thee. Thou wilt say ²⁰ then, Branches were broken off, that I might be grafted in. Well; by their unbelief they ²¹ were broken off, and thou standest by thy faith. Be not highminded, but fear: for if God spared ²² not the natural branches, neither will he spare thee. Behold then the goodness and severity ²³ of God: toward them that fell, severity; but toward thee, God's goodness, if thou continue in his goodness: otherwise thou also shalt be cut off. And they also, if they continue not in ²⁴ their unbelief, shall be grafted in: for God is able to graft them in again. For if thou wast ²⁵ cut out of that which is by nature a wild olive tree, and wast grafted contrary to nature into a good olive tree: how much more shall these, which are the natural *branches*, be grafted into their own olive tree?

For I would not, brethren, have you ignorant ²⁵ of this mystery, lest ye be wise in your own conceits, that a hardening in part hath befallen Israel, until the fulness of the Gentiles be come in; and so all Israel shall be saved: even as it ²⁶ is written,

There shall come out of Zion the Deliverer;
He shall turn away ² ungodliness from
Jacob:

¹ Many ancient authorities read of the root and of the fatness.

² Gr. ungodliness.

- 27 And this is ¹ my covenant unto them,
When I shall take away their sins.
- 28 As touching the gospel, they are enemies for
your sake: but as touching the election, they
29 are beloved for the fathers' sake. For the gifts
and the calling of God are ² without repentance.
- 30 For as ye in time past were disobedient to God,
but now have obtained mercy by their disobe-
31 dience, even so have these also now been dis-
obedient, that by the mercy shewn to you they
32 also may now obtain mercy. For God hath
shut up all unto disobedience, that he might
have mercy upon all.
- 33 O the depth ³ of the riches ⁴ both of the
wisdom and the knowledge of God! how un-
searchable are his judgements, and his ways past
34 tracing out! For who hath known the mind of
the Lord? or who hath been his counsellor?
35 or who hath first given to him, and it shall be
36 recompensed unto him again? For of him, and
through him, and unto him, are all things. To
him *be* the glory ⁵ for ever. Amen.
- 12 1 I beseech you therefore, brethren, by the
mercies of God, to present your bodies a living
sacrifice, holy, ⁶acceptable to God, *which is* your
2 ⁷reasonable ⁸service. And be not fashioned
according to this ⁹world: but be ye trans-
formed by the renewing of your mind, that ye
may prove what is ¹⁰the good and ⁶acceptable
and perfect will of God.
- 3 For I say, through the grace that was given
me, to every man that is among you, not to
think of himself more highly than he ought to
think; but so to think as to think soberly, ac-
cording as God hath dealt to each man a
4 measure of faith. For even as we have many
5 members in one body, and all the members
have not the same office: so we, who are many,

¹ Gr. *the covenant from me.*² Gr. *not repented of.*³ Or, *of the riches and the wisdom &c.*⁴ Or, *both of wisdom &c.*⁵ Gr. *unto the ages.*⁶ Gr. *well-pleasing.*⁷ Or, *spiritual*⁸ Or, *worship*⁹ Or, *age*¹⁰ Or, *the will of God, even the thing which is good and acceptable and perfect*

are one body in Christ, and severally members one of another. And having gifts differing according to the grace that was given to us, whether prophecy, *let us prophesy* according to

¹ Or, *the faith* ² Gr. *singleness* ³ Some ancient authorities read *the opportunity*. ⁴ Gr. *pursuing*.

the proportion of ¹our faith; or ministry, *let us give ourselves* to our ministry; or he that teacheth, to his teaching; or he that exhorteth, to his exhorting: he that giveth, *let him do it* with ²liberality; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Let love be without hypocrisy. Abhor that which

is evil; cleave to that which is good. In love of the brethren be tenderly affectioned one to another; in honour preferring one another; in diligence not slothful; fervent in spirit; serving

³ the Lord; rejoicing in hope; patient in tribulation; continuing stedfastly in prayer; communicating to the necessities of the saints; ⁴given to hospitality. Bless them that persecute you; ¹⁴ bless, and curse not. Rejoice with them that

rejoice; weep with them that weep. Be of the same mind one toward another. Set not your mind on high things, but ⁵condescend to ⁶things that are lowly. Be not wise in your own conceits. Render to no man evil for evil. ¹⁷

Take thought for things honourable in the sight of all men. If it be possible, as much as in you lieth, be at peace with all men. Avenge not yourselves, beloved, but give place

¹⁹ unto ⁷wrath: for it is written, Vengeance belongeth unto me; I will recompense, saith the Lord. But if thine enemy hunger, feed him; if he thirst, give him to drink: for in so doing thou shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good.

Let every soul be in subjection to the higher powers: for there is no power but of God; and the powers that be are ordained of God.

⁵ Gr. *be carried away with*.

⁶ Or, *them*

⁷ Or, *the wrath of God*

¹³

2 Therefore he that resisteth the power, withstandeth the ordinance of God: and they that withstand shall receive to themselves judgement. For rulers are not a terror to the good work, but to the evil. And wouldest thou have no fear of the power? do that which is good, and thou shalt have praise from the same: for ¹he is a minister of God to thee ^{1 Or, it} for good. But if thou do that which is evil, be afraid; for ¹he beareth not the sword in vain: for ¹he is a minister of God, an avenger ⁵for wrath to him that doeth evil. Wherefore *ye* must needs be in subjection, not only because of ⁶the wrath, but also for conscience sake. For for this cause *ye* pay tribute also; for they are ministers of God's service, attending continually ⁷upon this very thing. Render to all their dues: tribute to whom tribute *is due*; custom to whom custom; fear to whom fear; honour to whom honour.

8 Owe no man any thing, save to love one another: for he that loveth ²his neighbour ^{2 Gr. the other.} hath fulfilled ³the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet, and if there be any other commandment, it is summed up in this word, namely, Thou shalt love ⁹thy neighbour as thyself. Love worketh no ill to his neighbour: love therefore is the fulfilment of ³the law.

11 And this, knowing the season, that now it is high time for you to awake out of sleep: for now is ⁴salvation nearer to us than when we ¹²first believed. The night is far spent, and the day is at hand: let us therefore cast off the works of darkness, and let us put on the ¹³armour of light. Let us walk honestly, as in the day; not in revelling and drunkenness, not

⁴ Or, our salvation nearer than when &c.

in chambering and wantonness, not in strife and jealousy. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

But him that is weak in faith receive ye, yet not to doubtful disputations. One man hath faith to eat all things: but he that is weak eateth herbs. Let not him that eateth set at nought him that eateth not; and let not him that eateth not judge him that eateth: for God hath received him. Who art thou that judgest the servant of another? to his own lord he standeth or falleth. Yea, he shall be made to stand; for the Lord hath power to make him stand. One man esteemeth one day above another: another esteemeth every day alike. Let each man be fully assured in his own mind. He that regardeth the day, regardeth it unto the Lord: and he that eateth, eateth unto the Lord, for he giveth God thanks; and he that eateth not, unto the Lord he eateth not, and giveth God thanks. For none of us liveth to himself, and none dieth to himself. For whether we live, we live unto the Lord; or whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. For to this end Christ died, and lived again, that he might be Lord of both the dead and the living. But thou, why dost thou judge thy brother? or thou again, why dost thou set at nought thy brother? for we shall all stand before the judgement-seat of God. For it is written,

As I live, saith the Lord, to me every knee shall bow,

And every tongue shall confess to God.
So then each one of us shall give account of himself to God.

¹ Or, for decisions of doubts

² Gr. house-hold-servant.

³ Or, give praise

- 13 Let us not therefore judge one another any more: but judge ye this rather, that no man put a stumblingblock in his brother's way, or
 14 an occasion of falling. I know, and am persuaded in the Lord Jesus, that nothing is unclean of itself: save that to him who accounteth any thing to be unclean, to him it is unclean.
 15 For if because of meat thy brother is grieved, thou walkest no longer in love. Destroy not
 16 with thy meat him for whom Christ died. Let
 17 not then your good be evil spoken of: for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the
 18 Holy Ghost. For he that herein serveth Christ is well-pleasing to God, and approved of men.
 19 So then ¹let us follow after things which make for peace, and things whereby we may edify
 20 one another. Overthrow not for meat's sake the work of God. All things indeed are clean; howbeit it is evil for that man who eateth with
 21 offence. It is good not to eat flesh, nor to drink wine, nor *to do any thing* whereby thy
 22 brother stumbleth². The faith which thou hast, have thou to thyself before God. Happy is he that judgeth not himself in that which he ³ap-
 23 proveth. But he that doubteth is condemned if he eat, because *he eateth* not of faith; and whatsoever is not of faith is sin⁴.
- 15 1 Now we that are strong ought to bear the infirmities of the weak, and not to please our-
 2 selves. Let each one of us please his neighbour for that which is good, unto edifying.
 3 For Christ also pleased not himself; but, as it is written, The reproaches of them that re-
 4 proached thee fell upon me. For whatsoever things were written aforetime were written for our learning, that through patience and through comfort of the scriptures we might have hope.

¹ Many ancient authorities read *we follow.*

² Many ancient authorities add *or is offendèd, or is weak.*

³ Or, *putteth to the test*

⁴ Many autho-
rities, some
ancient, insert
here ch. xvi.
25-27.

Now the God of patience and of comfort grant 5
 you to be of the same mind one with another
 according to Christ Jesus: that with one accord 6
 ye may with one mouth glorify the God and
 Father of our Lord Jesus Christ. Wherefore 7
 receive ye one another, even as Christ also
 received ¹you, to the glory of God. For I say 8
 that Christ hath been made a minister of the
 circumcision for the truth of God, that he might
 confirm the promises *given* unto the fathers,
 and that the Gentiles might glorify God for 9
 his mercy; as it is written,

² Or, *confess*

Therefore will I ²give praise unto thee
 among the Gentiles,
 And sing unto thy name.
 And again he saith,
 Rejoice, ye Gentiles, with his people.
 And again,
 Praise the Lord, all ye Gentiles;
 And let all the peoples praise him.
 And again, Isaiah saith,
 There shall be the root of Jesse,
 And he that ariseth to rule over the
 Gentiles;
 On him shall the Gentiles hope.

Now the God of hope fill you with all joy and ¹³
 peace in believing, that ye may abound in hope,
 in the power of the Holy Ghost.

And I myself also am persuaded of you, my ¹⁴
 brethren, that ye yourselves are full of goodness,
 filled with all knowledge, able also to
 admonish one another. But I write the more ¹⁵
 boldly unto you in some measure, as putting you
 again in remembrance, because of the grace that
 was given me of God, that I should be a minister ¹⁶
 of Christ Jesus unto the Gentiles, ³ministering
 the gospel of God, that the offering up of the
 Gentiles might be made acceptable, being sanc-

¹ Some ancient authorities read *us.*

17 tified by the Holy Ghost. I have therefore my glorying in Christ Jesus in things pertaining
 18 to God. For I will not dare to speak of any
¹things save those which Christ wrought through
 me, for the obedience of the Gentiles, by word
 19 and deed, in the power of signs and wonders, in
 the power of ²the Holy Ghost; so that from
 Jerusalem, and round about even unto Illyri-
 cum, I have ³fully preached the gospel of Christ;
 20 yea, ⁴making it my aim so to preach the gospel,
 not where Christ was *already* named, that I
 might not build upon another man's founda-
 21 tion; but, as it is written,

They shall see, to whom no tidings of him
 came,
 And they who have not heard shall under-
 stand.

22 Wherefore also I was hindered these many
 23 times from coming to you: but now, having
 no more any place in these regions, and having
 these many years a longing to come unto you,
 24 whensoever I go unto Spain (for I hope to see
 you in my journey, and to be brought on my
 way thitherward by you, if first in some measure
 I shall have been satisfied with your company)
 25 —but now, *I say*, I go unto Jerusalem, minister-
 26 ing unto the saints. For it hath been the good
 pleasure of Macedonia and Achaia to make a
 certain contribution for the poor among the
 27 saints that are at Jerusalem. Yea, it hath been
 their good pleasure; and their debtors they are.
 For if the Gentiles have been made partakers of
 their spiritual things, they owe it *to them* also to
 28 minister unto them in carnal things. When there-
 fore I have accomplished this, and have sealed to
 them this fruit, I will go on by you unto Spain.
 29 And I know that, when I come unto you, I shall
 come in the fulness of the blessing of Christ.

¹ Gr. of those
 things which
 Christ
 wrought not
 through me.

² Many ancient
 authorities
 read the *Spirit*
 of God. One
 reads the
Spirit.

³ Gr. fulfilled.

⁴ Gr. being
 ambitious.

Now I beseech you, brethren, by our Lord ³⁰ Jesus Christ, and by the love of the Spirit, that ye strive together with me in your prayers to God for me; that I may be delivered from ³¹ them that are disobedient in Judæa, and *that* my ministration which *I have* for Jerusalem may be acceptable to the saints; that I may come ³² unto you in joy through the will of God, and together with you find rest. Now the God of ³³ peace be with you all. Amen.

I commend unto you Phœbe our sister, who ¹ **16** is a ¹servant of the church that is at Cenchreæ: that ye receive her in the Lord, worthily of the ² saints, and that ye assist her in whatsoever matter she may have need of you: for she herself also hath been a succourer of many, and of mine own self.

Salute Prisca and Aquila my fellow-workers ³ in Christ Jesus, who for my life laid down their ⁴ own necks; unto whom not only I give thanks, but also all the churches of the Gentiles: and ⁵ *salute* the church that is in their house. Salute Epænetus my beloved, who is the firstfruits of Asia unto Christ. Salute Mary, who bestowed ⁶ much labour on you. Salute Andronicus and ⁷ ² Junias, my kinsmen, and my fellow-prisoners, who are of note among the apostles, who also have been in Christ before me. Salute Amplius ⁸ my beloved in the Lord. Salute Urbanus ⁹ our fellow-worker in Christ, and Stachys my beloved. Salute Apelles the approved in Christ. ¹⁰ Salute them which are of the *household* of Aristobulus. Salute Herodion my kinsman. Salute ¹¹ them of the *household* of Narcissus, which are in the Lord. Salute Tryphæna and Tryphosa, ¹² who labour in the Lord. Salute Persis the beloved, which laboured much in the Lord. Salute Rufus the chosen in the Lord, and his ¹³

¹ Or, *deaconess*

² Or, *Junia*

¹⁴ mother and mine. Salute Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brethren ¹⁵ that are with them. Salute Philologus and Julia, Nereus and his sister, and Olympas, and ¹⁶ all the saints that are with them. Salute one another with a holy kiss. All the churches of Christ salute you.

¹⁷ Now I beseech you, brethren, mark them which are causing the divisions and occasions of stumbling, contrary to the ¹ doctrine which ye ¹ Or, teaching ¹⁸ learned: and turn away from them. For they that are such serve not our Lord Christ, but their own belly; and by their smooth and fair speech they beguile the hearts of the ¹⁹ innocent. For your obedience is come abroad unto all men. I rejoice therefore over you: but I would have you wise unto that which is ²⁰ good, and simple unto that which is evil. And the God of peace shall bruise Satan under your feet shortly.

The grace of our Lord Jesus Christ be with you.

²¹ Timothy my fellow-worker saluteth you; and Lucius and Jason and Sosipater, my kinsmen. ²² I Tertius, ² who write the epistle, salute you in the ²³ Lord. Gaius my host, and of the whole church, saluteth you. Erastus the treasurer of the city saluteth you, and Quartus the brother.³

²⁵ Now to him that is able to stablish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which hath been kept in silence through ²⁶ times eternal, but now is manifested, and ⁵ by the scriptures of the prophets, according to the commandment of the eternal God, is made known unto all the nations unto obedience ⁶ of ²⁷ faith; to the only wise God, through Jesus Christ,⁷ to whom be the glory ⁸ for ever. Amen.

² Or, who write the epistle in the Lord, salute you

³ Some ancient authorities insert here ver.

²⁴ The grace of our Lord Jesus Christ be with you all. Amen, and omit the like words in ver. 20.

⁴ Some ancient authorities omit ver.

²⁵⁻²⁷. Compare the end of ch. xiv.

⁵ Gr. through.

⁶ Or, to the faith

⁷ Some ancient authorities omit to whom.

⁸ Gr. unto the ages.

THE FIRST EPISTLE OF PAUL THE APOSTLE
TO THE
CORINTHIANS.

PAUL, called *to be* an apostle of Jesus Christ ¹ 1 through the will of God, and Sosthenes ¹our brother, unto the church of God which is at ² Corinth, *even* them that are sanctified in Christ Jesus, called *to be* saints, with all that call upon the name of our Lord Jesus Christ in every place, their *Lord* and ours: Grace to you and ³ peace from God our Father and the Lord Jesus Christ.

¹ Gr. *the brother.*

I thank ² my God always concerning you, for ⁴ the grace of God which was given you in Christ Jesus; that in every thing ye were enriched ⁵ in him, in all ³utterance and all knowledge; even as the testimony of Christ was confirmed ⁶ in you: so that ye come behind in no gift; ⁷ waiting for the revelation of our Lord Jesus Christ; who shall also confirm you unto the ⁸ end, *that ye be* unreproveable in the day of our Lord Jesus Christ. God is faithful, through ⁹ whom ye were called into the fellowship of his Son Jesus Christ our Lord.

Now I beseech you, brethren, through the ¹⁰ name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but *that* ye be perfected together in the same mind and in the same judgement. For it hath been signified ¹¹

² Some ancient authorities omit *my*.

² Gr. *word.*

unto me concerning you, my brethren, by them which are of the household of Chloe, that there
 12 are contentions among you. Now this I mean, that each one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.
 13 ¹Is Christ divided? was Paul crucified for you? 14 or were ye baptized into the name of Paul? ²I thank God that I baptized none of you, save
 15 Crispus and Gaius; lest any man should say
 16 that ye were baptized into my name. And I baptized also the household of Stephanas: besides, I know not whether I baptized any
 17 other. For Christ sent me not to baptize, but to preach the gospel: not in wisdom of words, lest the cross of Christ should be made void.
 18 For the word of the cross is to them that are perishing foolishness; but unto us which are
 19 being saved it is the power of God. For it is written,

I will destroy the wisdom of the wise,
 And the prudence of the prudent will I
 reject.

20 Where is the wise? where is the scribe? where is the disputer of this ³world? hath not God made foolish the wisdom of the
 21 world? For seeing that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of the ⁴preaching to save them that
 22 believe. Seeing that Jews ask for signs, and
 23 Greeks seek after wisdom: but we preach
 24 ⁵Christ crucified, unto Jews a stumblingblock, and unto Gentiles foolishness; but unto ⁶them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.
 25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

¹ Or, Christ is divided. Was Paul crucified for you?

² Some ancient authorities read I give thanks that.

³ Or, age

⁴ Gr. thing preached.

⁵ Or, a Messiah

⁶ Gr. the called themselves.

¹ Or, *ye behold*² Or, *have part
therein*³ Many ancient
authorities
omit *and*.⁴ Or, *both
righteousness
and sanctifica-
tion and re-
demption*⁵ Or, *word*⁶ Many ancient
authorities
read *testi-
mony*.⁷ Gr. *thing
preached*.⁸ Gr. *be*.⁹ Or, *full-
grown*¹⁰ Or, *age*: and
so in ver. 7, 8;
but not in ver.
12.

For ¹ behold your calling, brethren, how that ²⁶
not many wise after the flesh, not many mighty,
not many noble, ²*are called*: but God chose the ²⁷
foolish things of the world, that he might put to
shame them that are wise; and God chose the
weak things of the world, that he might put to
shame the things that are strong; and the base ²⁸
things of the world, and the things that are
despised, did God choose, *yea* ³and the things
that are not, that he might bring to nought the
things that are: that no flesh should glory ²⁹
before God. But of him are ye in Christ ³⁰
Jesus, who was made unto us wisdom from
God, ⁴and righteousness and sanctification, and
redemption: that, according as it is written, He ³¹
that glorieth, let him glory in the Lord.

And I, brethren, when I came unto you, ¹
²came not with excellency of ⁵speech or of
wisdom, proclaiming to you the ⁶mystery of
God. For I determined not to know any ²
thing among you, save Jesus Christ, and him
crucified. And I was with you in weakness, ³
and in fear, and in much trembling. And ⁴
my ⁵speech and my ⁷preaching were not in
persuasive words of wisdom, but in demon-
stration of the Spirit and of power: that your ⁵
faith should not ⁸stand in the wisdom of men,
but in the power of God.

Howbeit we speak wisdom among the ⁹per-
fect: yet a wisdom not of this ¹⁰world, nor of
the rulers of this ¹⁰world, which are coming to
nought: but we speak God's wisdom in a mys- ⁷
tery, *even* the *wisdom* that hath been hidden,
which God foreordained before the worlds unto
our glory: which none of the rulers of this ⁸
world knoweth: for had they known it, they
would not have crucified the Lord of glory: but ⁹
as it is written,

Things which eye saw not, and ear heard
not,
And *which* entered not into the heart of
man,
Whatsoever things God prepared for them
that love him.

10 ¹ But unto us God revealed ²*them* through the Spirit: for the Spirit searcheth all things, yea, 11 the deep things of God. For who among men knoweth the things of a man, save the spirit of the man, which is in him? even so the things of God none knoweth, save the Spirit of God.

12 But we received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us by God.

13 Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth; ³ ⁴ comparing spiritual things

14 with spiritual. Now the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually ⁵ judged.

15 But he that is spiritual ⁶ judgeth all things, and 16 he himself is ⁵ judged of no man. For who hath known the mind of the Lord, that he should instruct him? But we have the mind of Christ.

3 1 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, as unto babes ² in Christ. I fed you with milk, not with meat; for ye were not yet able to bear it: nay, not ³ even now are ye able; for ye are yet carnal: for whereas there is among you jealousy and strife, are ye not carnal, and walk after the ⁴ manner of men? For when one saith, I am of Paul; and another, I am of Apollos; are ye ⁵ not men? What then is Apollos? and what is Paul? Ministers through whom ye believed; ⁶ and each as the Lord gave to him. I planted,

¹ Some ancient authorities read *For.*

² Or, it

³ Or, combining

⁴ Or, interpreting spiritual things to spiritual men

⁵ Or, examined

⁶ Or, examineth

Apollos watered; but God gave the increase. So then neither is he that planteth any thing, ⁷ neither he that watereth; but God that giveth the increase. Now he that planteth and he ⁸ that watereth are one: but each shall receive his own reward according to his own labour. For we are God's fellow-workers: ye are God's ⁹
¹ husbandry, God's building.

According to the grace of God which was ¹⁰ given unto me, as a wise masterbuilder I laid a foundation; and another buildeth thereon. But let each man take heed how he buildeth thereon. For other foundation can no man ¹¹ lay than that which is laid, which is Jesus Christ. But if any man buildeth on the found- ¹² ation gold, silver, costly stones, wood, hay, stubble; each man's work shall be made mani- ¹³ fest: for the day shall declare it, because it is revealed in fire; ²and the fire itself shall prove each man's work of what sort it is. If ¹⁴ any man's work shall abide which he built thereon, he shall receive a reward. If any ¹⁵ man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as through fire.

² Or, and each man's work, of what sort it is, the fire shall prove it.

³ Or, sanctuary

Know ye not that ye are a ³temple of God, ¹⁶ and *that* the Spirit of God dwelleth in you? If any man destroyeth the ³temple of God, him ¹⁷ shall God destroy; for the ³temple of God is holy, ⁴which *temple* ye are.

⁴ Or, and such are ye

⁵ Or, age

Let no man deceive himself. If any man ¹⁸ thinketh that he is wise among you in this ⁵world, let him become a fool, that he may become wise. For the wisdom of this world ¹⁹ is foolishness with God. For it is written, He that taketh the wise in their craftiness: and ²⁰ again, The Lord knoweth the reasonings of the wise, that they are vain. Wherefore let ²¹

no one glory in men. For all things are
yours; whether Paul, or Apollos, or Cephas,
or the world, or life, or death, or things present,
or things to come; all are yours; and ye are
Christ's; and Christ is God's.

4 1 Let a man so account of us, as of ministers of
Christ, and stewards of the mysteries of God.

2 Here, moreover, it is required in stewards, that
3 a man be found faithful. But with me it is a

very small thing that I should be ¹judged of
you, or of man's ²judgement: yea, I ³judge not

¹Or, examined.
²Gr. day.

4 mine own self. For I know nothing against
myself; yet am I not hereby justified: but he

³Or, examine

5 that ⁴judgeth me is the Lord. Wherefore
judge nothing before the time, until the Lord
come, who will both bring to light the hidden
things of darkness, and make manifest the
counsels of the hearts; and then shall each
man have his praise from God.

⁴Or, examineth

6 Now these things, brethren, I have in a
figure transferred to myself and Apollos for
your sakes; that in us ye might learn not *to go*
beyond the things which are written; that
no one of you be puffed up for the one against
7 the other. For who maketh thee to differ?

and what hast thou that thou didst not re-
ceive? but if thou didst receive it, why dost
thou glory, as if thou hadst not received it?

8 Already are ye filled, already ye are become rich,
ye have reigned without us: yea and I would
that ye did reign, that we also might reign

9 with you. For, I think, God hath set forth
us the apostles last of all, as men doomed to
death: for we are made a spectacle unto the

⁵Or, both to
angels and
men

10 world, ⁵and to angels, and to men. We are
fools for Christ's sake, but ye are wise in
Christ; we are weak, but ye are strong; ye
11 have glory, but we have dishonour. Even

unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace ; and we toil, ¹² working with our own hands : being reviled, we bless ; being persecuted, we endure ; being ¹³ defamed, we intreat : we are made as the ¹filth of the world, the offscouring of all things, even until now.

I write not these things to shame you, but to ¹⁴ admonish you as my beloved children. For ¹⁵ though ye should have ten thousand tutors in Christ, yet *have ye* not many fathers : for in Christ Jesus I begat you through the gospel. I beseech you therefore, be ye imitators of ¹⁶ me. For this cause have I sent unto you ¹⁷ Timothy, who is my beloved and faithful child in the Lord, who shall put you in remembrance of my ways which be in Christ, even as I teach everywhere in every church. Now some are ¹⁸ puffed up, as though I were not coming to you. But I will come to you shortly, if the Lord will ; ¹⁹ and I will know, not the word of them which are puffed up, but the power. For the kingdom of God is not in word, but in power. What will ye ? shall I come unto you with ²¹ a rod, or in love and a spirit of meekness ?

It is actually reported that there is fornication among you, and such fornication as is not even among the Gentiles, that one *of you* hath his father's wife. And ²ye are puffed up, ² and ³did not rather mourn, that he that had done this deed might be taken away from among you. For I verily, being absent in ³ body but present in spirit, have already, as though I were present, judged him that hath so wrought this thing, in the name of our Lord ⁴ Jesus, ye being gathered together, and my spirit, with the power of our Lord Jesus, to ⁵

² Or, are ye puffed up ?

² Or, did ye not rather mourn, . . . you ?

deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved
 6 in the day of the Lord ¹ Jesus. Your glorying is not good. Know ye not that a little leaven
 7 leaveneth the whole lump? Purge out the old leaven, that ye may be a new lump, even as ye are unleavened. For our passover also hath
 8 been sacrificed, *even* Christ: wherefore let us
 2 keep the feast, not with old leaven, neither with the leaven of malice and wickedness,
 but with the unleavened bread of sincerity and truth.

¹ Some ancient authorities omit *Jesus*.

² Gr. *keep festival.*

³ Or, *not at all* meaning the *fornicators &c.*

⁴ Or, *as it is, I wrote*

9 I wrote unto you in my epistle to have no company with fornicators; ³ not altogether with the fornicators of this world, or with the covetous and extortioners, or with idolaters; for then
 10 must ye needs go out of the world: but ⁴ now I write unto you not to keep company, if any man that is named a brother be a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner; with such a one
 11 no, not to eat. For what have I to do with judging them that are without? Do not ye
 12 judge them that are within, whereas them that are without God judgeth? Put away the wicked man from among yourselves.

6 1 Dare any of you, having a matter against ⁵ his neighbour, go to law before the unrighteous,
 2 and not before the saints? Or know ye not that the saints shall judge the world? and if the world is judged by you, are ye unworthy
 3 ⁶ to judge the smallest matters? Know ye not that we shall judge angels? how much more,
 4 things that pertain to this life? If then ye have
 7 to judge things pertaining to this life, ⁸ do ye set them to judge who are of no account in the
 5 church? I say *this* to move you to shame. Is it so, that there cannot be *found* among you one

⁶ Gr. *of the smallest tribunals.*

⁷ Gr. *tribunals pertaining to.*

⁸ Or, *set them . . . church.*

wise man, who shall be able to decide between his brethren, but brother goeth to law with brother,⁶ and that before unbelievers? Nay, already it is⁷ altogether¹ a defect in you, that ye have lawsuits one with another. Why not rather take wrong?⁸ why not rather be defrauded? Nay, but ye⁹ yourselves do wrong, and defraud, and that your brethren. Or know ye not that the un-righteous shall not inherit the kingdom of God?¹⁰ Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with men, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye² were¹¹ washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God.

All things are lawful for me; but not all¹² things are expedient. All things are lawful for me; but I will not be brought under the power of any. Meats for the belly, and the belly for¹³ meats: but God shall bring to nought both it and them. But the body is not for fornication, but for the Lord; and the Lord for the body: and God both raised the Lord, and will raise¹⁴ up us through his power. Know ye not that¹⁵ your bodies are members of Christ? shall I then take away the members of Christ, and make them members of a harlot? God forbid. Or know ye not that he that is joined to a¹⁶ harlot is one body? for, The twain, saith he, shall become one flesh. But he that is joined¹⁷ unto the Lord is one spirit. Flee fornication.¹⁸ Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. Or know ye not¹⁹ that your body is a³ temple of the⁴ Holy Ghost

¹ Or, a loss to
you

² Gr. washed
yourselves.

³ Or, sanctuary

⁴ Or, Holy
Spirit

which is in you, which ye have from God ? and
20 ye are not your own ; for ye were bought with
a price : glorify God therefore in your body.

7 1 Now concerning the things whereof ye wrote :
It is good for a man not to touch a woman.
2 But, because of fornications, let each man have
his own wife, and let each woman have her own
3 husband. Let the husband render unto the
wife her due : and likewise also the wife unto
4 the husband. The wife hath not power over
her own body, but the husband : and likewise
5 also the husband hath not power over his own
body, but the wife. Defraud ye not one the
other, except it be by consent for a season, that
ye may give yourselves unto prayer, and may
be together again, that Satan tempt you not
6 because of your incontinency. But this I say
by way of permission, not of commandment.
7 ¹ Yet I would that all men were even as I
myself. Howbeit each man hath his own gift
from God, one after this manner, and another
after that.

8 But I say to the unmarried and to widows,
It is good for them if they abide even as I.
9 But if they have not continency, let them marry :
10 for it is better to marry than to burn. But unto
the married I give charge, *yea* not I, but the
Lord, That the wife depart not from her hus-
11 band (but and if she depart, let her remain
unmarried, or else be reconciled to her hus-
band) ; and that the husband leave not his
12 wife. But to the rest say I, not the Lord :
If any brother hath an unbelieving wife, and
she is content to dwell with him, let him not
13 leave her. And the woman which hath an un-
believing husband, and he is content to dwell
14 with her, let her not leave her husband. For
the unbelieving husband is sanctified in the

¹ Many ancient authorities read *For.*

wife, and the unbelieving wife is sanctified in the brother : else were your children unclean ; but now are they holy. Yet if the unbelieving ¹⁵ departeth, let him depart : the brother or the sister is not under bondage in such *cases* : but God hath called ¹us in peace. For how ¹⁶ knowest thou, O wife, whether thou shalt save thy husband ? or how knowest thou, O husband, whether thou shalt save thy wife ? Only, ¹⁷ as the Lord hath distributed to each man, as God hath called each, so let him walk. And so ordain I in all the churches. Was any man ¹⁸ called being circumcised ? let him not become uncircumcised. Hath any been called in uncircumcision ? let him not be circumcised. Circumcision is nothing, and uncircumcision is nothing ; but the keeping of the commandments of God. Let each man abide in that ²⁰ calling wherein he was called. Wast thou ²¹ called being a bondservant ? care not for it :

² Or, nay, even ^{if} but if thou canst become free, use *it* rather. For he that was called in the Lord, being a ²² bondservant, is the Lord's freedman : likewise he that was called, being free, is Christ's bondservant. Ye were bought with a price; become ²³ not bondservants of men. Brethren, let each ²⁴ man, wherein he was called, therein abide with God.

Now concerning virgins I have no command- ²⁵ ment of the Lord : but I give my judgement, as one that hath obtained mercy of the Lord to be faithful. I think therefore that this is good ²⁶ by reason of the present distress, *namely*, that it is good for a man ³ to be as he is. Art thou ²⁷ bound unto a wife ? seek not to be loosed. Art thou loosed from a wife ? seek not a wife. But and if thou marry, thou hast not sinned ; ²⁸ and if a virgin marry, she hath not sinned.

³ Gr. *so to be*.

¹ Many ancient authorities read *you*.

Yet such shall have tribulation in the flesh :
 29 and I would spare you. But this I say, bre-
 thren, the time ¹ is shortened, that henceforth
 both those that have wives may be as though
 30 they had none ; and those that weep, as
 though they wept not ; and those that re-
 joice, as though they rejoiced not ; and those
 31 that buy, as though they possessed not ; and
 those that use the world, as not ² abusing it :
 for the fashion of this world passeth away.
 32 But I would have you to be free from cares.
 He that is unmarried is careful for the things
 33 of the Lord, how he may please the Lord : but
 he that is married is careful for the things of
 34 the world, how he may please his ³wife. And
 there is a difference also between the wife and
 the virgin. She that is unmarried is careful for
 the things of the Lord, that she may be holy
 both in body and in spirit : but she that is
 married is careful for the things of the world,
 35 how she may please her husband. And this I
 say for your own profit ; not that I may cast a
⁴ snare upon you, but for that which is seemly,
 and that ye may attend upon the Lord without
 36 distraction. But if any man thinketh that he
 behaveth himself unseemly toward his ⁵virgin
daughter, if she be past the flower of her age,
 and if need so requireth, let him do what he
 37 will ; he sinneth not ; let them marry. But he
 that standeth stedfast in his heart, having no ne-
 cessity, but hath power as touching his own will,
 and hath determined this in his own heart, to
 keep his own ⁵virgin *daughter*, shall do well.
 38 So then both he that giveth his own ⁵virgin
daughter in marriage doeth well ; and he that
 giveth her not in marriage shall do better.
 39 A wife is bound for so long time as her
 husband liveth ; but if the husband be ⁶dead,

¹ Or, is short-
ened hence-
forth, that
both those &c.

² Or, using it
to the full

³ Or, wife, and
is divided. So
also the wife
and the virgin :
she that is un-
married is
careful &c.
Many ancient
authorities
read wife, and
is divided. So
also the woman
that is unmar-
ried and the
virgin is care-
ful &c.

⁴ Or, constraint
Gr. noose.

⁵ Or, virgin
(omitting
daughter)

⁶ Gr. fallen
asleep.

she is free to be married to whom she will; only in the Lord. But she is happier if she abide as she is, after my judgement: and I think that I also have the Spirit of God.

Now concerning things sacrificed to idols: ¹ 8
 We know that we all have knowledge. Knowledge puffeth up, but love ¹ edifieth. If any ² man thinketh that he knoweth any thing, he knoweth not yet as he ought to know; but ³ if any man loveth God, the same is known of him. Concerning therefore the eating of ⁴ things sacrificed to idols, we know that no idol is *anything* in the world, and that there is no God but one. For though there be ⁵ that are called gods, whether in heaven or on earth; as there are gods many, and lords many; yet to us there is one God, the Father, ⁶ of whom are all things, and we unto him; and one Lord, Jesus Christ, through whom are all things, and we through him. Howbeit in all ⁷ men there is not that knowledge: but some, being used until now to the idol, eat as *of* a thing sacrificed to an idol; and their conscience being weak is defiled. But meat will ⁸ not commend us to God: neither, if we eat not, ² are we the worse; nor, if we eat, ³ are we the better. But take heed lest by any ⁹ means this ⁴ liberty of yours become a stumblingblock to the weak. For if a man see ¹⁰ thee which hast knowledge sitting at meat in an idol's temple, will not his conscience, if he is weak, ⁵ be emboldened to eat things sacrificed to idols? For ⁶through thy knowledge he that is weak perisheth, the brother for whose sake Christ died. And thus, sinning ¹² against the brethren, and wounding their conscience when it is weak, ye sin against Christ. Wherefore, if meat maketh my brother to ¹³

¹ Gr. buildeth up.

² Gr. do we lack.

³ Gr. do we abound.

⁴ Or, power

⁵ Gr. be builded up.

⁶ Gr. in.

stumble, I will eat no flesh for evermore, that I make not my brother to stumble.

- 9 Am I not free? am I not an apostle? have I not seen Jesus our Lord? are not ye my work in the Lord? If to others I am not an apostle, yet at least I am to you: for the seal 3 of mine apostleship are ye in the Lord. My defence to them that examine me is this.
4, 5 Have we no right to eat and to drink? Have we no right to lead about a wife that is a ¹believer, even as the rest of the apostles, and the 6 brethren of the Lord, and Cephas? Or I only and Barnabas, have we not a right to forbear 7 working? What soldier ever serveth at his own charges? who planteth a vineyard, and eateth not the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?
8 Do I speak these things after the manner of men? or saith not the law also the same?
9 For it is written in the law of Moses, Thou shalt not muzzle the ox when he treadeth out the corn. Is it for the oxen that God careth,
10 or ²saith he it altogether for our sake? Yea, for our sake it was written: because he that ploweth ought to plow in hope, and he that
11 thresheth, *to thresh* in hope of partaking. If we sowed unto you spiritual things, is it a great
12 matter if we shall reap your carnal things? If others partake of *this* right over you, do not we yet more? Nevertheless we did not use this right; but we bear all things, that we may cause no hindrance to the gospel of Christ.
13 Know ye not that they which minister about sacred things eat *of* the things of the temple, and they which wait upon the altar have their
14 portion with the altar? Even so did the Lord ordain that they which proclaim the gospel
15 should live of the gospel. But I have used none

¹ Gr. *sister.*

² Or, *said he it, as he doubtless doth, for our sake?*

of these things: and I write not these things that it may be so done in my case: for *it were* good for me rather to die, than that any man should make my glorying void. For if I preach ¹⁶ the gospel, I have nothing to glory of; for necessity is laid upon me; for woe is unto me, if I preach not the gospel. For if I do ¹⁷ this of mine own will, I have a reward: but if not of mine own will, I have a stewardship intrusted to me. What then is my reward? ¹⁸ That, when I preach the gospel, I may make the gospel without charge, so as not to use to the full my right in the gospel. For though ¹⁹ I was free from all *men*, I brought myself under bondage to all, that I might gain the more. And to the Jews I became as a Jew, ²⁰ that I might gain Jews; to them that are under the law, as under the law, not being myself under the law, that I might gain them that are under the law; to them that are without law, as without law, not being without law to God, but under law to Christ, that I might gain them that are without law. To the weak ²¹ I became weak, that I might gain the weak: I am become all things to all men, that I may by all means save some. And I do all things for ²² the gospel's sake, that I may be a joint partaker thereof. Know ye not that they which run in ²³ a ¹race run all, but one receiveth the prize? Even so run, that ye may attain. And every ²⁴ man that striveth in the games is temperate in all things. Now they *do it* to receive a corruptible crown; but we an incorruptible. I ²⁵ therefore so run, as not uncertainly; so ²fight I, as not beating the air: but I ³buffet my body, and bring it into bondage: lest by any means, after that I have preached to others, I myself should be rejected.

¹ Gr. race-course.

² Gr. box.

³ Gr. bruise.

10 ¹ For I would not, brethren, have you ignorant, how that our fathers were all under the cloud, ² and all passed through the sea ; and were all baptized ¹ unto Moses in the cloud and in the ¹ Gr. *into*.
 3 sea ; and did all eat the same spiritual meat ; ⁴ and did all drink the same spiritual drink : for they drank of a spiritual rock that followed ⁵ them : and the rock was Christ. Howbeit with most of them God was not well pleased : for ⁶ they were overthrown in the wilderness. Now

² these things were our examples, to the intent we should not lust after evil things, as they also ⁷ lusted. Neither be ye idolaters, as were some of them ; as it is written, The people sat down ⁸ to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty ⁹ thousand. Neither let us tempt the ³ Lord, as some of them tempted, and perished by the ¹⁰ serpents. Neither murmur ye, as some of them murmured, and perished by the destroyer.

¹¹ Now these things happened unto them ⁴ by way of example ; and they were written for our admonition, upon whom the ends of the ages ¹² are come. Wherefore let him that thinketh ¹³ he standeth take heed lest he fall. There hath no temptation taken you but such as man can bear : but God is faithful, who will not suffer you to be tempted above that ye are able ; but will with the temptation make also the way of escape, that ye may be able to endure it.

¹⁴ Wherefore, my beloved, flee from idolatry. ¹⁵ I speak as to wise men ; judge ye what I say. ¹⁶ The cup of blessing which we bless, is it not a ⁵ communion of the blood of Christ ? The ⁶ bread which we break, is it not a ⁵ communion ¹⁷ of the body of Christ ? ⁷ seeing that we, who are many, are one ⁶ bread, one body : for we

² Or, *in these things they became figures of us*

³ Some ancient authorities read *Christ*.

⁴ Gr. *by way of figure*.

⁵ Or, *participation in*

⁶ Or, *loaf*

⁷ Or, *seeing that there is one bread, we, who are many, are one body*

¹ Gr. from.² Or, loaf³ Gr. demons.

all partake ¹of the one ²bread. Behold Israel ¹⁸ after the flesh: have not they which eat the sacrifices communion with the altar? What say ¹⁹ I then? that a thing sacrificed to idols is any thing, or that an idol is any thing? But *I say*, ²⁰ that the things which the Gentiles sacrifice, they sacrifice to ³devils, and not to God: and I would not that ye should have communion with ³devils. Ye cannot drink the cup of ²¹ the Lord, and the cup of ³devils: ye cannot partake of the table of the Lord, and of the table of ³devils. Or do we provoke the Lord ²² to jealousy? are we stronger than he?

All things are lawful; but all things are not ²³ expedient. All things are lawful; but all things ⁴edify not. Let no man seek his own, ²⁴ but *each* his neighbour's *good*. Whatsoever is ²⁵ sold in the shambles, eat, asking no question for conscience sake; for the earth is the Lord's, ²⁶ and the fulness thereof. If one of them that ²⁷ believe not biddeth you *to a feast*, and ye are disposed to go; whatsoever is set before you, eat, asking no question for conscience sake. But if any man say unto you, This hath been ²⁸ offered in sacrifice, eat not, for his sake that shewed it, and for conscience sake: conscience, ²⁹ I say, not thine own, but the other's; for why is my liberty judged by another conscience?

⁵ Or, If I par-
take with
thankfulness

If I by grace partake, why am I evil spoken of ³⁰ for that for which I give thanks? Whether ³¹ therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. Give no ³² occasion of stumbling, either to Jews, or to Greeks, or to the church of God: even as I ³³ also please all men in all things, not seeking mine own profit, but the *profit* of the many, that they may be saved. Be ye imitators of ¹¹ me, even as I also am of Christ.

2 Now I praise you that ye remember me in
3 all things, and hold fast the traditions, even
as I delivered them to you. But I would
have you know, that the head of every man
is Christ ; and the head of the woman is the
4 man ; and the head of Christ is God. Every
5 man praying or prophesying, having his head
covered, dishonoureth his head. But every
woman praying or prophesying with her head
unveiled dishonoureth her head : for it is one
and the same thing as if she were shaven.
6 For if a woman is not veiled, let her also be
shorn : but if it is a shame to a woman to
7 be shorn or shaven, let her be veiled. For
a man indeed ought not to have his head
veiled, forasmuch as he is the image and glory
of God : but the woman is the glory of the
8 man. For the man is not of the woman ; but
9 the woman of the man : for neither was the
man created for the woman ; but the woman
10 for the man : for this cause ought the woman
to ¹have *a sign of authority* on her head,
11 because of the angels. Howbeit neither is
the woman without the man, nor the man
12 without the woman, in the Lord. For as the
woman is of the man, so is the man also by
13 the woman ; but all things are of God. Judge
ye ²in yourselves : is it seemly that a woman
14 pray unto God unveiled ? Doth not even
nature itself teach you, that, if a man have
15 long hair, it is a dishonour to him ? But if a
woman have long hair, it is a glory to her :
16 for her hair is given her for a covering. But
if any man seemeth to be contentious, we have
no such custom, neither the churches of God.
17 But in giving you this charge, I praise you
not, that ye come together not for the better
18 but for the worse. For first of all, when ye

¹ Or, *have authority over*

² Or, *among*

¹ Or, *in congregation*

² Gr. *schisms.*

³ Or, *factious*

come together ¹ in the church, I hear that ² divisions exist among you; and I partly believe it. For there must be also ³ heresies among you, ¹⁹ that they which are approved may be made manifest among you. When therefore ye assemble yourselves together, it is not possible to eat the Lord's supper: for in your eating ²¹ each one taketh before other his own supper; and one is hungry, and another is drunken. What? have ye not houses to eat and to ²² drink in? or despise ye the ⁴ church of God, and put them to shame that ⁵ have not? What shall I say to you? ⁶ shall I praise you in this? I praise you not. For I received of the Lord ²³ that which also I delivered unto you, how that the Lord Jesus in the night in which he was betrayed took bread; and when he had ²⁴ given thanks, he brake it, and said, This is my body, which ⁷ is for you: this do in remembrance of me. In like manner also the ²⁵ cup, after supper, saying, This cup is the new ⁸ covenant in my blood: this do, as oft as ye drink *it*, in remembrance of me. For as often ²⁶ as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come. Wherefore whosoever shall eat the bread or drink the cup of the Lord unworthily, shall be guilty of the body and the blood of the Lord. But let ²⁸ a man prove himself, and so let him eat of the bread, and drink of the cup. For he that ²⁹ eateth and drinketh, eateth and drinketh judgement unto himself, if he ³⁰ discern not the body. For this cause many among you are weak and ³¹ sickly, and not a few sleep. But if we ¹⁰ dis- cerned ourselves, we should not be judged. But ¹¹ when we are judged, we are chastened ³² of the Lord, that we may not be condemned with the world. Wherefore, my brethren, when ³³

⁷ Many ancient authorities read *is broken for you.*

⁸ Or, *testament*

⁹ Gr. *dis- criminate.*

¹⁰ Gr. *dis- criminated.*

¹¹ Or, *when we are judged of the Lord, we are chastened*

ye come together to eat, wait one for another.
34 If any man is hungry, let him eat at home; that your coming together be not unto judgement. And the rest will I set in order whosoever I come.

12 1 Now concerning spiritual *gifts*, brethren, I
2 would not have you ignorant. Ye know that when ye were Gentiles *ye were* led away unto those dumb idols, howsoever ye might be led.
3 Wherefore I give you to understand, that no man speaking in the Spirit of God saith, Jesus is anathema; and no man can say, Jesus is Lord, but in the Holy Spirit.

4 Now there are diversities of gifts, but the same Spirit. And there are diversities of ministrations, and the same Lord. And there are diversities of workings, but the same God, 7 who worketh all things in all. But to each one is given the manifestation of the Spirit to profit withal. For to one is given through the Spirit the word of wisdom; and to another the word of knowledge, according to the same Spirit: 9 to another faith, in the same Spirit; and to another gifts of healings, in the one Spirit; 10 and to another workings of ¹miracles; and to another prophecy; and to another discernings of spirits: to another *divers* kinds of tongues; and to another the interpretation of tongues: 11 but all these worketh the one and the same Spirit, dividing to each one severally even as he will.

12 For as the body is one, and hath many members, and all the members of the body, being many, are one body; so also is Christ.
13 For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of ¹⁴one Spirit. For the body is not one member,

¹ Gr. *powers*.

but many. If the foot shall say, Because I ¹⁵ am not the hand, I am not of the body; it is not therefore not of the body. And if the ear ¹⁶ shall say, Because I am not the eye, I am not of the body; it is not therefore not of the body. If the whole body were an eye, where ¹⁷ were the hearing? If the whole were hearing, where were the smelling? But now hath God ¹⁸ set the members each one of them in the body, even as it pleased him. And if they were all ¹⁹ one member, where were the body? But now ²⁰ they are many members, but one body. And ²¹ the eye cannot say to the hand, I have no need of thee: or again the head to the feet, I have no need of you. Nay, much rather, those ²² members of the body which seem to be more feeble are necessary: and those *parts* of the ²³ body, which we think to be less honourable,

¹ Or, *put on* upon these we ¹bestow more abundant honour; and our uncomely *parts* have more abundant comeliness; whereas our comely *parts* have no ²⁴ need: but God tempered the body together, giving more abundant honour to that *part* which lacked; that there should be no schism ²⁵ in the body; but *that* the members should have the same care one for another. And ²⁶ whether one member suffereth, all the members suffer with it; or *one* member is ²honoured, all the members rejoice with it.

² Or, *glorified* Now ye are ²⁷ the body of Christ, and ³severally members thereof. And God hath set some in the ²⁸ church, first apostles, secondly prophets, thirdly teachers, then ⁴miracles, then gifts of healings, helps, ⁵governments, *divers* kinds of tongues.

⁴ Gr. *powers*. Are all apostles? are all prophets? are all ²⁹ teachers? are all *workers of* ⁴miracles? have all ³⁰ gifts of healings? do all speak with tongues? do all interpret? But desire earnestly the greater ³¹

⁵ Or, *wise counsels*

gifts. And a still more excellent way shew I unto you.

13 ¹ If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. And if I have *the gift of prophecy*, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I ³ am nothing. And if I bestow all my goods to feed *the poor*, and if I give my body ¹ to be burned, but have not love, it profiteth me ⁴ nothing. Love suffereth long, *and* is kind; love envieth not; love vaunteth not itself, ⁵ is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, ⁶ taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; ⁷ ²beareth all things, believeth all things, hopeth ⁸ all things, endureth all things. Love never faileth: but whether *there be* prophecies, they shall be done away; whether *there be* tongues, they shall cease; whether *there be* knowledge, ⁹ it shall be done away. For we know in part, ¹⁰ and we prophesy in part: but when that which is perfect is come, that which is in part shall be ¹¹ done away. When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away ¹² childish things. For now we see in a mirror, ³ darkly; but then face to face: now I know in part; but then shall I ⁴ know even as also I ¹³ have been ⁵ known. But now abideth faith, hope, love, these three; ⁶ and the ⁷greatest of these is love.

14 ¹ Follow after love; yet desire earnestly spiritual *gifts*, but rather that ye may prophesy. ² For he that speaketh in a tongue speaketh not unto men, but unto God; for no man ⁸ under-

¹ Many ancient authorities read that *I* may glory.

² Or, covereth

³ Gr. *in a riddle*.

⁴ Gr. *know fully*.

⁵ Gr. *known fully*.

⁶ Or, *but greater than these*

⁷ Gr. *greater*.

⁸ Gr. *heareth*.

standeth; but in the spirit he speaketh mysteries. But he that prophesieth speaketh unto 3 men edification, and comfort, and consolation. He that speaketh in a tongue ¹edifieth him- 4 self; but he that prophesieth ¹edifieth the church. Now I would have you all speak with 5 tongues, but rather that ye should prophesy: and greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying. But 6 now, brethren, if I come unto you speaking with tongues, what shall I profit you, unless I speak to you either by way of revelation, or of knowledge, or of prophesying, or of teaching? Even things without life, giving a voice, 7 whether pipe or harp, if they give not a distinction in the sounds, how shall it be known what is piped or harped? For if the trumpet give 8 an uncertain voice, who shall prepare himself for war? So also ye, unless ye utter by the 9 tongue speech easy to be understood, how shall it be known what is spoken? for ye will be speaking into the air. There are, it may 10 be, so many kinds of voices in the world, and ²no kind is without signification. If then I 11 know not the meaning of the voice, I shall be to him that speaketh a barbarian, and he that speaketh will be a barbarian ³unto me. So 12 also ye, since ye are zealous of ⁴spiritual gifts, seek that ye may abound unto the edify- 13 ing of the church. Wherefore let him that speaketh in a tongue pray that he may inter- 14 pret. For if I pray in a tongue, my spirit 15 prayeth, but my understanding is unfruitful. What is it then? I will pray with the spirit, 15 and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also. Else if thou bless 16

¹ Gr. *buildeth*
^{up.}

² Or, *nothing*
is without
voice

³ Or, *in my*
case

⁴ Gr. *spirits.*

with the spirit, how shall he that filleth the place of ¹the unlearned say the Amen at thy giving of thanks, seeing he knoweth not what
 17 thou sayest? For thou verily givest thanks
 18 well, but the other is not ²edified. I thank
 God, I speak with tongues more than you all:
 19 howbeit in the church I had rather speak five
 words with my understanding, that I might
 instruct others also, than ten thousand words
 in a tongue.

20 Brethren, be not children in mind: howbeit
 in malice be ye babes, but in mind be ³men.
 21 In the law it is written, By men of strange
 tongues and by the lips of strangers will I
 speak unto this people; and not even thus
 22 will they hear me, saith the Lord. Wherefore
 tongues are for a sign, not to them that be-
 lieve, but to the unbelieving: but prophesying *is*
for a sign, not to the unbelieving, but to them
 23 that believe. If therefore the whole church
 be assembled together, and all speak with
 tongues, and there come in men unlearned
 or unbelieving, will they not say that ye are
 24 mad? But if all prophesy, and there come in
 one unbelieving or unlearned, he is ⁴reproved
 25 by all, he is judged by all; the secrets of his
 heart are made manifest; and so he will fall
 down on his face and worship God, declaring
 that God is ⁵among you indeed.

26 What is it then, brethren? When ye come
 together, each one hath a psalm, hath a teach-
 ing, hath a revelation, hath a tongue, hath
 an interpretation. Let all things be done unto
 27 edifying. If any man speaketh in a tongue,
let it be by two, or at the most three, and *that*
 28 in turn; and let one interpret: but if there be
 no interpreter, let him keep silence in the
 church; and let him speak to himself, and to

¹ Or, *him that is without gifts*: and so in ver. 23, 24.

² Gr. *built up*.

³ Gr. *of full age*.

⁴ Or, *convicted*

⁵ Or, *in*

God. And let the prophets speak *by* two or ²⁹
¹ Gr. *discriminate*. three, and let the others ¹discern. But if a ³⁰
 revelation be made to another sitting by, let
 the first keep silence. For ye all can prophesy ³¹
 one by one, that all may learn, and all may be
² Or, *exhortated* ²comforted; and the spirits of the prophets are ³²
 subject to the prophets; for God is not *a God* ³³
 of confusion, but of peace; as in all the churches
 of the saints.

Let the women keep silence in the churches: ³⁴
 for it is not permitted unto them to speak; but
 let them be in subjection, as also saith the law.
 And if they would learn any thing, let them ³⁵
 ask their own husbands at home: for it is
 shameful for a woman to speak in the church.
 What? was it from you that the word of God ³⁶
 went forth? or came it unto you alone?

If any man thinketh himself to be a prophet, ³⁷
 or spiritual, let him take knowledge of the things
 which I write unto you, that they are the com-
 mandment of the Lord. ³But if any man is igno- ³⁸
 rant, let him be ignorant.

Wherefore, my brethren, desire earnestly to ³⁹
 prophesy, and forbid not to speak with tongues.
 But let all things be done decently and in order. ⁴⁰

Now I make known unto you, brethren, the ¹ **15**
 gospel which I preached unto you, which also
 ye received, wherein also ye stand, by which ²
 also ye are ⁴saved; *I make known, I say,* ⁵in
 what words I preached it unto you, if ye hold
 it fast, except ye believed ⁶in vain. For I ³
 delivered unto you first of all that which also
 I received, how that Christ died for our sins
 according to the scriptures; and that he was ⁴
 buried; and that he hath been raised on the
 third day according to the scriptures; and that ⁵
 he appeared to Cephas; then to the twelve;
 then he appeared to above five hundred ⁶

³ Many ancient authorities read *But if any man knoweth not, he is not known.*

⁴ Or, *saved, if ye hold fast what I preached unto you, except &c.*

⁵ Gr. *with what word.*

⁶ Or, *without cause*

brethren at once, of whom the greater part remain until now, but some are fallen asleep; 7 then he appeared to James; then to all 8 the apostles; and last of all, as unto one born out of due time, he appeared to me also. 9 For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am: and his grace which was bestowed upon me was not found ¹vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with 11 me. Whether then *it be* I or they, so we preach, and so ye believed.

12 Now if Christ is preached that he hath been raised from the dead, how say some among you 13 that there is no resurrection of the dead? But if there is no resurrection of the dead, neither 14 hath Christ been raised: and if Christ hath not been raised, then is our preaching ¹vain, ²your 15 faith also is ¹vain. Yea, and we are found false witnesses of God; because we witnessed of God that he raised up ³Christ: whom he raised not up, if so be that the dead are not raised. 16 For if the dead are not raised, neither hath 17 Christ been raised: and if Christ hath not been raised, your faith is vain; ye are yet in your 18 sins. Then they also which are fallen asleep 19 in Christ have perished. ⁴If in this life only we have hoped in Christ, we are of all men most pitiable.

20 But now hath Christ been raised from the dead, the firstfruits of them that are asleep. 21 For since by man *came* death, by man *came* 22 also the resurrection of the dead. For as in Adam all die, so also in ³Christ shall all be 23 made alive. But each in his own order: Christ the firstfruits; then they that are Christ's, at

¹ Or, void

² Some ancient authorities read *our*.

³ Gr. *the* Christ.

⁴ Or, *If we have only hoped in Christ in this life*

¹ Gr. presence.² Gr. the God and Father.

his ¹coming. Then *cometh* the end, when he ²⁴ shall deliver up the kingdom to ²God, even the Father; when he shall have abolished all rule and all authority and power. For he must ²⁵ reign, till he hath put all his enemies under his feet. The last enemy that shall be abolished ²⁶ is death. For, He put all things in subjection ²⁷ under his feet. ³But when he saith, All things are put in subjection, it is evident that he is excepted who did subject all things unto him. And when all things have been subjected unto ²⁸ him, then shall the Son also himself be subjected to him that did subject all things unto him, that God may be all in all.

Else what shall they do which are baptized ²⁹ for the dead? If the dead are not raised at all, why then are they baptized for them? why do ³⁰ we also stand in jeopardy every hour? I protest ³¹ by ⁴that glorying in you, brethren, which I have in Christ Jesus our Lord, I die daily. If after ³² the manner of men I fought with beasts at Ephesus, ⁵what doth it profit me? If the dead are not raised, let us eat and drink, for to-morrow we die. Be not deceived: Evil company doth corrupt good manners. ⁶Awake up ³³ righteously, and sin not; for some have no knowledge of God: I speak *this* to move you to shame.

But some one will say, How are the dead raised? ³⁵ and with what manner of body do they come? Thou foolish one, that which thou thyself sowest ³⁶ is not quickened, except it die: and that which ³⁷ thou sowest, thou sowest not the body that shall be, but a bare grain, it may chance of wheat, or of some other kind; but God giveth ³⁸ it a body even as it pleased him, and to each seed a body of its own. All flesh is not the ³⁹ same flesh: but there is one *flesh* of men, and

⁴ Or, your glorying⁵ Or, what doth it profit me, if the dead are not raised?

Let us eat &c.

⁶ Gr. Awake out of drunkenness righteously.

another flesh of beasts, and another flesh of
 40 birds, and another of fishes. There are also
 celestial bodies, and bodies terrestrial: but the
 glory of the celestial is one, and the *glory* of
 41 the terrestrial is another. There is one glory
 of the sun, and another glory of the moon, and
 another glory of the stars; for one star differeth
 42 from another star in glory. So also is the
 resurrection of the dead. It is sown in cor-
 43 ruption; it is raised in incorruption: it is sown
 in dishonour; it is raised in glory: it is sown
 44 in weakness; it is raised in power: it is sown a
 natural body; it is raised a spiritual body. If
 there is a natural body, there is also a spiritual
 45 *body*. So also it is written, The first man
 Adam became a living soul. The last Adam
 46 *became* a life-giving spirit. Howbeit that is
 not first which is spiritual, but that which is na-
 47 tural; then that which is spiritual. The first
 man is of the earth, earthly: the second man
 48 is of heaven. As is the earthly, such are they
 also that are earthly: and as is the heavenly,
 49 such are they also that are heavenly. And
 as we have borne the image of the earthly,¹ we
 shall also bear the image of the heavenly.

50 Now this I say, brethren, that flesh and
 blood cannot inherit the kingdom of God ;
 neither doth corruption inherit incorruption.
 51 Behold, I tell you a mystery : We shall not all
 52 sleep, but we shall all be changed, in a moment,
 in the twinkling of an eye, at the last trump:
 for the trumpet shall sound, and the dead shall
 be raised incorruptible, and we shall be changed.
 53 For this corruptible must put on incorruption,
 54 and this mortal must put on immortality. But
 when ² this corruptible shall have put on in-
 corruption, and this mortal shall have put on
 immortality, then shall come to pass the saying

¹ Many ancient authorities read *let us also bear.*

² Many ancient authorities omit *this corruptible shall have put on incorruption,* and.

¹ Or, victoriously

that is written, Death is swallowed up ¹ in victory. O death, where is thy victory? O death, ⁵⁵ where is thy sting? The sting of death is sin; ⁵⁶ and the power of sin is the law: but thanks be ⁵⁷ to God, which giveth us the victory through our Lord Jesus Christ. Wherefore, my beloved ⁵⁸ brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not ²vain in the Lord.

² Or, void

Now concerning the collection for the saints, ¹ **16** as I gave order to the churches of Galatia, so also do ye. Upon the first day of the week let ² each one of you lay by him in store, as he may prosper, that no collections be made when I come. And when I arrive, ³whomsoever ye ³ shall approve by letters, them will I send to carry your bounty unto Jerusalem: and if it be ⁴ meet for me to go also, they shall go with me. But I will come unto you, when I shall have ⁵ passed through Macedonia; for I do pass through Macedonia; but with you it may be ⁶ that I shall abide, or even winter, that ye may set me forward on my journey whithersoever I go. For I do not wish to see you now ⁷ by the way; for I hope to tarry a while with you, if the Lord permit. But I will tarry at ⁸ Ephesus until Pentecost; for a great door and ⁹ effectual is opened unto me, and there are many adversaries.

Now if Timothy come, see that he be with ¹⁰ you without fear; for he worketh the work of the Lord, as I also do: let no man therefore ¹¹ despise him. But set him forward on his journey in peace, that he may come unto me: for I expect him with the brethren. But as touching ¹² Apollos the brother, I besought him much to come unto you with the brethren: and it was

³ Or, whomsoever ye shall approve, them will I send with letters

not at all ¹his will to come now ; but he will come when he shall have opportunity.

¹ Or, God's will that he should come now

13 Watch ye, stand fast in the faith, quit you like men, be strong. Let all that ye do be done in love.

15 Now I beseech you, brethren (ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they have set themselves to minister unto the saints), that ye also be in subjection unto such, and to every one that helpeth in the work and laboureth. And I rejoice at the ²coming of Stephanas and Fortunatus and Achaicus : for that which was lacking on your part they supplied. For they refreshed my spirit and yours : acknowledge ye therefore them that are such.

² Gr. presence.

19 The churches of Asia salute you. Aquila and Prisca salute you much in the Lord, with the church that is in their house. All the brethren salute you. Salute one another with a holy kiss.

21 The salutation of me Paul with mine own hand. If any man loveth not the Lord, let him be anathema. ³ Maran atha. The grace of the Lord Jesus Christ be with you. My love be with you all in Christ Jesus. Amen.

³ That is, Our Lord cometh.

THE SECOND EPISTLE OF PAUL THE APOSTLE
TO THE
CORINTHIANS.

PAUL, an apostle of Christ Jesus through the ¹ will of God, and Timothy ¹our brother, unto the church of God which is at Corinth, with all the saints which are in the whole of Achaia: Grace ² to you and peace from God our Father and the Lord Jesus Christ.

Blessed *be* the God and Father of our Lord ³ Jesus Christ, the Father of mercies and God of all comfort; who comforteth us in all our ⁴ affliction, that we may be able to comfort them that are in any affliction, through the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound unto ⁵ us, even so our comfort also aboundeth through Christ. But whether we be afflicted, it is for ⁶ your comfort and salvation; or whether we be comforted, it is for your comfort, which worketh in the patient enduring of the same sufferings which we also suffer: and our hope for you is ⁷ stedfast; knowing that, as ye are partakers of the sufferings, so also are ye of the comfort. For ⁸ we would not have you ignorant, brethren, concerning our affliction which befell *us* in Asia, that we were weighed down exceedingly, beyond our power, insomuch that we despaired even of life: ²yea, we ourselves have had the ³answer ⁹ of death within ourselves, that we should not

¹ Gr. *the brother.*

² Or, *but we ourselves*

³ Or, *sentence*

trust in ourselves, but in God which raiseth
 10 the dead : who delivered us out of so great a
 death, and will deliver : on whom we have ¹ set
 11 our hope that he will also still deliver us ; ye
 also helping together on our behalf by your
 supplication ; that, for the gift bestowed upon
 us by means of many, thanks may be given by
 many persons on our behalf.

12 For our glorying is this, the testimony of
 our conscience, that in holiness and sincerity
 of God, not in fleshly wisdom but in the grace
 of God, we behaved ourselves in the world, and
 13 more abundantly to you-ward. For we write
 none other things unto you, than what ye read
 or even acknowledge, and I hope ye will ac-
 14 knowledge unto the end : as also ye did ac-
 knowledge us in part, that we are your glorying,
 even as ye also are ours, in the day of our
 Lord Jesus.

15 And in this confidence I was minded to come
 before unto you, that ye might have a second
 16 ²benefit ; and by you to pass into Macedonia,
 and again from Macedonia to come unto you,
 and of you to be set forward on my journey unto
 17 Judæa. When I therefore was thus minded,
 did I shew fickleness ? or the things that I
 purpose, do I purpose according to the flesh,
 that with me there should be the yea yea and
 18 the nay nay ? But as God is faithful, our word
 19 toward you is not yea and nay. For the Son
 of God, Jesus Christ, who was preached among
 you ³by us, even ³by me and Silvanus and
 Timothy, was not yea and nay, but in him is
 20 yea. For how many soever be the promises
 of God, in him is the yea : wherefore also
 through him is the Amen, unto the glory of
 21 God through us. Now he that establisheth us
 with you ⁴in Christ, and anointed us, is God ; ⁴ Gr. *into.*

¹ Some ancient authorities read *set our hope; and still will he deliver us.*

² Or, *grace*
Some ancient authorities read *joy.*

³ Gr. *through.*

⁴ Gr. *into.*

¹ Or, *seeing that he both sealed us*

¹ who also sealed us, and gave *us* the earnest of ²² the Spirit in our hearts.

But I call God for a witness upon my soul, ²³ that to spare you I forbore to come unto Corinth. Not that we have lordship over ²⁴ your faith, but are helpers of your joy: for by ² faith ye stand. ³ But I determined this for ¹ myself, that I would not come again to you with sorrow. For if I make you sorry, who ² then is he that maketh me glad, but he that is made sorry by me? And I wrote this very ³ thing, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is *the joy* of you all. For out of much affliction and anguish ⁴ of heart I wrote unto you with many tears; not that ye should be made sorry, but that ye might know the love which I have more abundantly unto you.

But if any hath caused sorrow, he hath caused ⁵ sorrow, not to me, but in part (that I press not too heavily) to you all. Sufficient to such a one ⁶ is this punishment which was *inflicted* by ⁴ the many; so that contrariwise ye should ⁵ rather ⁷ forgive him and comfort him, lest by any means such a one should be swallowed up with his overmuch sorrow. Wherefore I beseech you to ⁸ confirm *your* love toward him. For to this end ⁹ also did I write, that I might know the proof of you, ⁶ whether ye are obedient in all things. But to whom ye forgive any thing, I *forgive* ¹⁰ also: for what I also have forgiven, if I have forgiven any thing, for your sakes *have I forgiven it* in the ⁷ person of Christ; that no advantage may be gained over us by Satan: for we are not ignorant of his devices.

Now when I came to Troas for the gospel of ¹² Christ, and when a door was opened unto me in

⁴ Gr. *the more.*

⁵ Some ancient authorities omit *rather.*

⁶ Some ancient authorities read *whereby.*

⁷ Or, *presence*

13 the Lord, I had no relief for my spirit, because I found not Titus my brother: but taking my leave of them, I went forth into Macedonia.
 14 But thanks be unto God, which always leadeth us in triumph in Christ, and maketh manifest through us the savour of his knowledge in every
 15 place. For we are a sweet savour of Christ unto God, in them that are being saved, and
 16 in them that are perishing; to the one a savour from death unto death; to the other a savour from life unto life. And who is sufficient for
 17 these things? For we are not as the many,
¹ corrupting the word of God: but as of sincerity, but as of God, in the sight of God, speak we in Christ.

¹ Or, *making merchandise of the word of God*

3 1 Are we beginning again to commend ourselves? or need we, as do some, epistles of
 2 commendation to you or from you? Ye are our epistle, written in our hearts, known and
 3 read of all men; being made manifest that ye are an epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in tables
 4 *that are* hearts of flesh. And such confidence
 5 have we through Christ to God-ward: not that we are sufficient of ourselves, to account any thing as from ourselves; but our sufficiency is
 6 from God; who also made us sufficient as ministers of a new ²covenant; not of the letter, but of the spirit: for the letter killeth, but the
 7 spirit giveth life. But if the ministration of death, ³written, *and* engraven on stones, came
 4 with glory, so that the children of Israel could not look stedfastly upon the face of Moses for the glory of his face; which *glory* ⁵was passing
 8 away: how shall not rather the ministration of
 9 the spirit be with glory? ⁶For if the ministration of condemnation is glory, much rather doth

² Or, *testament*

³ Gr. *in letters.*

⁴ Gr. *in.*

⁵ Or, *was being done away*

⁶ Many ancient authorities read *For if to the ministration of condemnation there is glory.*

the ministration of righteousness exceed in glory. For verily that which hath been made ¹⁰ glorious hath not been made glorious in this respect, by reason of the glory that surpasseth. For if that which ¹ passeth away was ² with glory, ¹¹ much more that which remaineth *is* in glory.

Having therefore such a hope, we use great ¹² boldness of speech, and *are* not as Moses, *who* ¹³ put a veil upon his face, that the children of Israel should not look stedfastly ³ on the end of that which ⁴ was passing away: but their ⁵ minds ¹⁴ were hardened: for until this very day at the reading of the old ⁶ covenant the same veil ⁷ remaineth unlifted; which *veil* is done away in Christ. But unto this day, whosoever Moses ¹⁵ is read, a veil lieth upon their heart. But whensover ⁸ it shall turn to the Lord, the veil is taken away. Now the Lord is the Spirit: and ¹⁷ where the Spirit of the Lord is, *there* is liberty. But we all, with unveiled face ⁹ reflecting as a ¹⁸ mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from ¹⁰ the Lord the Spirit.

Therefore seeing we have this ministry, even ¹ as we obtained mercy, we faint not: but we ² have renounced the hidden things of shame, not walking in craftiness, nor handling the word of God deceitfully; but by the manifestation of the truth commanding ourselves to every man's conscience in the sight of God. But and if our ³ gospel is veiled, it is veiled in them that are perishing: in whom the god of this ¹¹ world hath ⁴ blinded the ⁵ minds of the unbelieving, ¹²that the ¹³ light of the gospel of the glory of Christ, who is the image of God, should not dawn *upon them*. For we preach not ourselves, but Christ ⁵ Jesus as Lord, and ourselves as your ¹⁴ servants ¹⁵for Jesus' sake. Seeing it is God, that said, ⁶

³ Or, *unto*

⁴ Or, *was being done away*

⁵ Gr. *thoughts*.

⁶ Or, *testament*

⁷ Or, *remaineth, it not being revealed that it is done away*

⁸ Or, *a man shall turn*

⁹ Or, *beholding as in a mirror*

¹⁰ Or, *the Spirit which is the Lord*

¹¹ Or, *age*

¹² Or, *that they should not see the light image of God*

¹³ Gr. *illumination*.

¹⁴ Gr. *bond-servants*.

¹⁵ Some ancient authorities read *through Jesus*.

Light shall shine out of darkness, who shined in our hearts, to give the ¹ light of the knowledge of the glory of God in the face of Jesus Christ.

¹ Gr. illumination.

7 But we have this treasure in earthen vessels, that the exceeding greatness of the power may
 8 be of God, and not from ourselves; *we are* pressed on every side, yet not straitened; per-
 9plexed, yet not unto despair; pursued, yet not
²forsaken; smitten down, yet not destroyed;
 10 always bearing about in the body the ³dying of
 Jesus, that the life also of Jesus may be mani-
 11 fested in our body. For we which live are
 alway delivered unto death for Jesus' sake, that
 the life also of Jesus may be manifested in our
 12 mortal flesh. So then death worketh in us, but
 13 life in you. But having the same spirit of faith,
 according to that which is written, I believed,
 and therefore did I speak; we also believe, and
 14 therefore also we speak; knowing that he which
 raised up ⁴the Lord Jesus shall raise up us also
 15 with Jesus, and shall present us with you. For
 all things *are* for your sakes, that the grace,
 being multiplied through ⁵the many, may cause
 the thanksgiving to abound unto the glory of
 God.

² Or, left be-
hind
³ Gr. putting
to death.

16 Wherefore we faint not; but though our outward man is decaying, yet our inward man
 17 is renewed day by day. For our light affliction, which is for the moment, worketh for us
 more and more exceedingly an eternal weight
 18 of glory; while we look not at the things which
 are seen, but at the things which are not seen: for the things which are seen are temporal; but
 the things which are not seen are eternal.

⁴ Some ancient
authorities
omit *the Lord*.

5 1 For we know that if the earthly house of
 our ⁶tabernacle be dissolved, we have a build-
 ing from God, a house not made with hands,

⁶ Or, bodily
frame

eternal, in the heavens. For verily in this we ² groan, longing to be clothed upon with our habitation which is from heaven : if so be that ³ being clothed we shall not be found naked. For indeed we that are in this ¹tabernacle do ⁴ groan, ²being burdened ; not for that we would be unclothed, but that we would be clothed upon, that what is mortal may be swallowed up of life. Now he that wrought us for this very ⁵ thing is God, who gave unto us the earnest of the Spirit. Being therefore always of good ⁶ courage, and knowing that, whilst we are at home in the body, we are absent from the Lord (for ⁷ we walk by faith, not by ³sight) ; we are of good ⁸ courage, I say, and are willing rather to be absent from the body, and to be at home with the Lord. Wherefore also we ⁴make it our aim, ⁹ whether at home or absent, to be well-pleasing unto him. For we must all be made manifest ¹⁰ before the judgement-seat of Christ ; that each one may receive the things *done* ⁵ in the body, according to what he hath done, whether *it be* good or bad.

Knowing therefore the fear of the Lord, we ¹¹ persuade men, but we are made manifest unto God ; and I hope that we are made manifest also in your consciences. We are not again ¹² commanding ourselves unto you, but *speak* as giving you occasion of glorying on our behalf, that ye may have wherewith to answer them that glory in appearance, and not in heart. For whether we ⁶are beside ourselves, it is ¹³ unto God ; or whether we are of sober mind, it is unto you. For the love of Christ con- ¹⁴ straineth us ; because we thus judge, that one died for all, therefore all died ; and he died for ¹⁵ all, that they which live should no longer live unto themselves, but unto him who for their

¹ Or, *bodily frame*

² Or, *being burdened, in that we would not be unclothed, but would be clothed upon*

³ Gr. *appearance*.

⁴ Gr. *are ambitious.*

⁵ Gr. *through.*

⁶ Or, *were*

16 sakes died and rose again. Wherefore we henceforth know no man after the flesh: even though we have known Christ after the flesh,
 17 yet now we know *him* so no more. Wherefore if any man is in Christ,¹ *he is* a new creature: the old things are passed away; behold, they
 18 are become new. But all things are of God, who reconciled us to himself through Christ, and gave unto us the ministry of reconcilia-
 19 tion; to wit, that God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having ²com-
 mitted unto us the word of reconciliation.

20 We are ambassadors therefore on behalf of Christ, as though God were intreating by us: we beseech *you* on behalf of Christ, be ye reconciled to God. Him who knew no sin he made *to be* sin on our behalf; that we might become
 21 ⁶ i the righteousness of God in him. And working together *with him* we intreat also that ye
 2 receive not the grace of God in vain (for he saith,

At an acceptable time I hearkened unto thee,

And in a day of salvation did I succour thee: behold, now is the acceptable time; behold,
 3 now is the day of salvation): giving no occasion of stumbling in any thing, that our ministration
 4 be not blamed; but in every thing commanding ourselves, as ministers of God, in much patience, in afflictions, in necessities, in dis-
 5 tresses, in stripes, in imprisonments, in tumults,
 6 in labours, in watchings, in fastings; in pure-
 ness, in knowledge, in longsuffering, in kind-
 ness, in the ³Holy Ghost, in love unfeigned,
 7 in the word of truth, in the power of God; ⁴by
 the armour of righteousness on the right hand
 8 and on the left, by glory and dishonour, by

¹ Or, there is a
new creation

² Or, placed
in us

³ Or, *Holy*
Spirit: and so
throughout
this book.

⁴ Gr. *through*.

evil report and good report; as deceivers, and *yet* true; as unknown, and *yet* well known; as 9 dying, and behold, we live; as chastened, and not killed; as sorrowful, yet alway rejoicing; 10 as poor; yet making many rich; as having nothing, and *yet* possessing all things.

Our mouth is open unto you, O Corinthians, 11 our heart is enlarged. Ye are not straitened in 12 us, but ye are straitened in your own affections. Now for a recompense in like kind (I speak 13 as unto *my* children), be ye also enlarged.

Be not unequally yoked with unbelievers: 14 for what fellowship have righteousness and iniquity? or what communion hath light with darkness? And what concord hath Christ with 15

¹ Gr. *Beliar.*

¹ Belial? or what portion hath a believer with an unbeliever? And what agreement hath a

² Or, *sanctuary*

² temple of God with idols? for we are a ²temple of the living God; even as God said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

Wherefore

17

Come ye out from among them, and be ye separate,
saith the Lord,

And touch no unclean thing;

And I will receive you,

And will be to you a Father,

18

And ye shall be to me sons and daughters, saith the Lord Almighty. Having therefore 17 these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God.

³ Gr. *Make room for us.*

³ Open your hearts to us: we wronged no man, we corrupted no man, we took advantage of no man. I say it not to condemn *you*: for 3 I have said before, that ye are in our hearts to die together and live together. Great is my 4

boldness of speech toward you, great is my glorying on your behalf: I am filled with comfort, I overflow with joy in all our affliction.

5 For even when we were come into Macedonia, our flesh had no relief, but *we were* afflicted on every side; without *were* fightings, within
 6 *were* fears. Nevertheless he that comforteth the lowly, *even* God, comforted us by the
 7 ¹coming of Titus; and not by his ¹coming only, ¹Gr. *presence*. but also by the comfort wherewith he was comforted in you, while he told us your longing, your mourning, your zeal for me; so that I
 8 rejoiced yet more. For though I made you sorry with my epistle, I do not regret it, though I did regret; ²for I see that that epistle made
 9 you sorry, though but for a season. Now I rejoice, not that ye were made sorry, but that ye were made sorry unto repentance: for ye were made sorry after a godly sort, that ye
 10 might suffer loss by us in nothing. For godly sorrow worketh repentance ³unto salvation, *a* ³Or, *unto a* ²Some ancient authorities omit *for*. *repentance* which bringeth no regret: but the
 11 sorrow of the world worketh death. For behold, this selfsame thing, that ye were made sorry after a godly sort, what earnest care it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what longing, yea, what zeal, yea, what avenging! In every thing ye approved yourselves to be pure in the matter. So although I wrote unto you, *I wrote* not for his cause that did the wrong, nor for his cause that suffered the wrong, but that your earnest care for us might be made manifest unto you
 12 in the sight of God. Therefore we have been comforted: and in our comfort we joyed the more exceedingly for the joy of Titus, because
 13 his spirit hath been refreshed by you all. For

if in any thing I have gloried to him on your behalf, I was not put to shame; but as we spake all things to you in truth, so our glorying also, which I made before Titus, was found to be truth. And his inward affection is more ¹⁵ abundantly toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him. I rejoice that in ¹⁶ every thing I am of good courage concerning you.

Moreover, brethren, we make known to ¹⁸ you the grace of God which hath been given in the churches of Macedonia; how that in ² much proof of affliction the abundance of their joy and their deep poverty abounded unto the riches of their ¹ liberality. For according to ³ their power, I bear witness, yea and beyond their power, *they gave* of their own accord, be-⁴ seeing us with much intreaty in regard of this grace and the fellowship in the ministering to the saints: and *this*, not as we had hoped, but ⁵ first they gave their own selves to the Lord, and to us by the will of God. Insomuch that ⁶ we exhorted Titus, that as he had made a begin-⁷ning before, so he would also complete in you this grace also. But as ye abound in every thing, *in* faith, and utterance, and knowledge, and *in* all earnestness, and *in* ²your love to us, *see* that ye abound in this grace also. I speak ⁸ not by way of commandment, but as proving through the earnestness of others the sincerity also of your love. For ye know the grace of our ⁹ Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich. And herein I ¹⁰ give *my* judgement: for this is expedient for you, who were the first to make a beginning a year ago, not only to do, but also to will. But now ¹¹

¹ Gr. single-
ness.

² Some ancient
authorities
read *our love*
to you.

complete the doing also ; that as *there was* the readiness to will, so *there may be* the completion
12 also out of your ability. For if the readiness is
there, *it is* acceptable according as *a man* hath,
13 not according as *he* hath not. For *I say* not
this, that others may be eased, *and* ye dis-
14 tressed: but by equality; your abundance *being*
a supply at this present time for their want, that
their abundance also may become *a supply* for
15 your want; that there may be equality: as it
is written, He that *gathered* much had nothing
over; and he that *gathered* little had no lack.

16 But thanks be to God, which putteth the same
17 earnest care for you into the heart of Titus. For
indeed he accepted our exhortation; but being
himself very earnest, he went forth unto you of
18 his own accord. And we have sent together
19 *is spread* through all the churches; and not only
so, but who was also appointed by the churches
to travel with us in *the matter of* this grace,
which is ministered by us to the glory of the
20 Lord, and *to shew* our readiness: avoiding this,
that any man should blame us in *the matter of*
21 this bounty which is ministered by us: for we
take thought for things honourable, not only in
the sight of the Lord, but also in the sight of
22 men. And we have sent with them our brother,
whom we have many times proved earnest in
many things, but now much more earnest, by
reason of the great confidence which *he hath* in
23 you. Whether *any inquire* about Titus, *he is*
my partner and *my* fellow-worker to you-ward;
or our brethren, *they are* the ¹*messengers* of the
24 churches, *they are* the glory of Christ. ²*Shew*
ye therefore unto them in the face of the
churches the proof of your love, and of our
glorying on your behalf.

¹ Gr. *apostles.*

² Or, *Shew ye*
therefore in
the face . . . on
your behalf
unto them.

For as touching the ministering to the saints, ¹ 9
it is superfluous for me to write to you: for I ²
know your readiness, of which I glory on your
behalf to them of Macedonia, that Achaia hath
been prepared for a year past; and ¹ your zeal
hath stirred up ² very many of them. But I ³
have sent the brethren, that our glorying on
your behalf may not be made void in this
respect; that, even as I said, ye may be pre-
pared: lest by any means, if there come with ⁴
me any of Macedonia, and find you unprepared,
we (that we say not, ye) should be put to shame
in this confidence. I thought it necessary there-
fore to intreat the brethren, that they would go
before unto you, and make up beforehand your
aforepromised ³ bounty, that the same might
be ready, as a matter of bounty, and not of
⁴ extortion.

But this *I say*, He that soweth sparingly ⁶
shall reap also sparingly; and he that soweth
⁵ bountifully shall reap also ⁵ bountifully. *Let* ⁷
each man *do* according as he hath purposed in
his heart; not ⁶ grudgingly, or of necessity: for
God loveth a cheerful giver. And God is able ⁸
to make all grace abound unto you; that ye,
having always all sufficiency in everything, may
abound unto every good work: as it is written, ⁹

He hath scattered abroad, he hath given
to the poor;

His righteousness abideth for ever.

And he that supplieth seed to the sower and ¹⁰
bread for food, shall supply and multiply your
seed for sowing, and increase the fruits of
your righteousness: ye being enriched in every- ¹¹
thing unto all ⁷ liberality, which worketh through
us thanksgiving to God. For the ministration ¹²
of this service not only filleth up the measure
of the wants of the saints, but aboundeth also

¹ Or, *emula-*
tion of you

² Gr. *the more*
part.

³ Gr. *blessing.*

⁴ Or, *covetous-*
ness

⁵ Gr. *with*
blessings.

⁶ Gr. *of sorrow.*

⁷ Gr. *single-*
ness.

¹³ through many thanksgivings unto God; seeing that through the proving *of you* by this minis-
tration they glorify God for the obedience of your confession unto the gospel of Christ, and for the ¹liberality of *your* contribution unto

¹⁴ them and unto all; while they themselves also, with supplication on your behalf, long after you by reason of the exceeding grace of God in you.

¹⁵ Thanks be to God for his unspeakable gift.

10 ¹ Now I Paul myself intreat you by the meekness and gentleness of Christ, I who in your presence am lowly among you, but being ab-

² sent am of good courage toward you: yea, I beseech you, that I may not when present shew courage with the confidence wherewith I count to be bold against some, which count of us as if we walked according to the flesh.

³ For though we walk in the flesh, we do not ⁴ war according to the flesh (for the weapons of our warfare are not of the flesh, but mighty before God to the casting down of strong

⁵ holds); casting down ²imaginings, and every ² Or, *reason-
ings* high thing that is exalted against the knowledge of God, and bringing every thought into

⁶ captivity to the obedience of Christ; and being in readiness to avenge all disobedience, when ⁷ your obedience shall be fulfilled. ³Ye look at

the things that are before your face. If any man trusteth in himself that he is Christ's, let him consider this again with himself, that, even ⁸ as he is Christ's, so also are we. For though

I should glory somewhat abundantly concerning our authority (which the Lord gave for building you up, and not for casting you down),

⁹ I shall not be put to shame: that I may not seem as if I would terrify you by my letters.

¹⁰ For, His letters, they say, are weighty and strong; but his bodily presence is weak, and

¹ Gr. *singleness*.

² Or, *reasonings*

³ Or, *Do ye
look . . . face?*

his speech of no account. Let such a one ¹¹ reckon this, that, what we are in word by letters when we are absent, such *are we* also in deed when we are present. For we are not bold ¹² to number or compare ourselves with certain of them that commend themselves: but they themselves, measuring themselves by themselves, and comparing themselves with themselves, are without understanding. But we will ¹³ not glory beyond *our* measure, but according to the measure of the ²province which God apportioned to us as a measure, to reach even unto you. For we stretch not ourselves over- ¹⁴ much, as though we reached not unto you: for we ³came even as far as unto you in the gospel of Christ: not glorying beyond *our* measure, ¹⁵ *that is*, in other men's labours; but having hope that, as your faith groweth, we shall be magnified in you according to our ²province unto *further* abundance, so as to preach the ¹⁶ gospel even unto the parts beyond you, *and* not to glory in another's ²province in regard of things ready to our hand. But he that ¹⁷ glorieth, let him glory in the Lord. For not ¹⁸ he that commendeth himself is approved, but whom the Lord commendeth.

Would that ye could bear with me in a little ¹¹ foolishness: ⁴nay indeed bear with me. For I ² am jealous over you with ⁵a godly jealousy: for I espoused you to one husband, that I might present you *as* a pure virgin to Christ. But I ³ fear, lest by any means, as the serpent beguiled Eve in his craftiness, your ⁶minds should be corrupted from the simplicity and the purity that is toward Christ. For if he that cometh ⁴ preacheth another Jesus, whom we did not preach, or *if* ye receive a different spirit, which ye did not receive, or a different gospel, which

¹ Gr. *to judge ourselves among, or to judge ourselves with.*

² Or, *limit Gr. measuring-rod.*

³ Or, *were the first to come*

⁴ Or, *but indeed ye do bear with me.*

⁵ Gr. *a jealousy of God.*

⁶ Gr. *thoughts.*

ye did not accept, ye do well to bear with him. For I reckon that I am not a whit behind ¹ the very chiefest apostles. But though I be rude in speech, yet am I not in knowledge; nay, in every thing we have made it manifest among all men to you-ward. Or did I commit a sin in abasing myself that ye might be exalted, because I preached to you the gospel of God for nought? I robbed other churches, taking wages of them that I might minister unto you; and when I was present with you and was in want, I was not a burden on any man; for the brethren, when they came from Macedonia, supplied the measure of my want; and in every thing I kept myself from being burdensome unto you, and so will I keep myself. As the truth of Christ is in me, no man shall stop me of this glorying in the regions of Achaia. Wherefore? because I love you not? God knoweth. But what I do, that I will do, that I may cut off ² occasion from them which desire an occasion; that wherein they glory, they may be found even as we. For such men are false apostles, deceitful workers, fashioning themselves into apostles of Christ. And no marvel; for even Satan fashioneth himself into an angel of light. It is no great thing therefore if his ministers also fashion themselves as ministers of righteousness; whose end shall be according to their works.

I say again, Let no man think me foolish; but if ye do, yet as foolish receive me, that I also may glory a little. That which I speak, I speak not after the Lord, but as in foolishness, in this confidence of glorying. Seeing that many glory after the flesh, I will glory also. For ye bear with the foolish gladly, being wise yourselves. For ye bear with a man, if he bringeth you

¹ Or, those preeminent apostles

² Gr. the occasion of them.

into bondage, if he devoureth you, if he taketh you *captive*, if he exalteth himself, if he smiteth you on the face. I speak by way of disparagement, as though we had been weak. Yet where-insoever any is bold (I speak in foolishness), I am bold also. Are they Hebrews? so am I.²¹ Are they Israelites? so am I. Are they the seed of Abraham? so am I. Are they ministers of Christ? (I speak as one beside himself) I more; in labours more abundantly, in prisons more abundantly, in stripes above measure, in deaths oft. Of the Jews five times²⁴ received I forty *stripes* save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; *in* journeyings often, *in* perils of rivers, *in* perils of robbers, *in* perils from my¹ countrymen, *in* perils from the Gentiles, *in* perils in the city, *in* perils in the wilderness, *in* perils in the sea, *in* perils among false brethren; *in* labour and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.²⁷

² Beside those things that are without, there is that which presseth upon me daily, anxiety for all the churches. Who²⁹ is weak, and I am not weak? who is made to stumble, and I burn not? If I must needs³⁰ glory, I will glory of the things that concern my weakness. The God and Father of the³¹ Lord Jesus, he who is blessed³ for evermore, knoweth that I lie not. In Damascus the go-³² vernor under Aretas the king guarded the city of the Damascenes, in order to take me: and through a window was I let down in a basket by the wall, and escaped his hands.³³

⁴ I must needs glory, though it is not expedient; but I will come to visions and revelations of the Lord. I know a man in Christ,¹²

¹ Gr. *race*.
² Or, *Beside the things which I omit*.
Or, *Beside the things that come out of course*.

³ Gr. *unto the ages*.

⁴ Some ancient authorities read *Now to glory is not expedient, but I will come &c.*

fourteen years ago (whether in the body, I know not; or whether out of the body, I know not; God knoweth), such a one caught up even
 3 to the third heaven. And I know such a man (whether in the body, or apart from the body,
 4 I know not; God knoweth), how that he was caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter.
 5 On behalf of such a one will I glory: but on mine own behalf I will not glory, save in *my*
 6 weaknesses. For if I should desire to glory, I shall not be foolish; for I shall speak the truth: but I forbear, lest any man should account of me above that which he seeth me *to be*, or
 7 heareth from me. And by reason of the exceeding greatness of the revelations—wherefore, that I should not be exalted overmuch, there was given to me a¹ thorn in the flesh, a messenger of Satan to buffet me, that I should
 8 not be exalted overmuch. Concerning this thing I besought the Lord thrice, that it might
 9 depart from me. And he hath said unto me, My grace is sufficient for thee: for *my* power is made perfect in weakness. Most gladly therefore will I rather glory in my weaknesses, that the strength of Christ may² rest upon me.
 10 Wherefore I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak, then am I strong.

11 I am become foolish: ye compelled me; for I ought to have been commended of you: for in nothing was I behind³ the very chiefest apostles, though I am nothing. Truly the signs of an apostle were wrought among you in all patience, by signs and wonders and⁴ mighty works. For what is there wherein ye were made inferior to the rest of the churches, except

¹ Or, stake² Or, cover me
Gr. spread a tabernacle over me.³ Or, those preeminent apostles⁴ Gr. powers.

it be that I myself was not a burden to you? forgive me this wrong.

Behold, this is the third time I am ready to ¹⁴ come to you; and I will not be a burden to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children. And I will most ¹⁵ gladly spend and be ¹spent for your souls. If I love you more abundantly, am I loved the less? But be it so, I did not myself burden ¹⁶ you; but, being crafty, I caught you with guile. Did I take advantage of you by any one of ¹⁷ them whom I have sent unto you? I exhorted ¹⁸ Titus, and I sent the brother with him. Did Titus take any advantage of you? walked we not by the same Spirit? *walked we* not in the same steps?

² Or, *Think ye
... you?*

³ Or, *disorders*

² Ye think all this time that we are excusing ¹⁹ ourselves unto you. In the sight of God speak we in Christ. But all things, beloved, *are* for your edifying. For I fear, lest by any means, ²⁰ when I come, I should find you not such as I would, and should myself be found of you such as ye would not; lest by any means *there should be* strife, jealousy, wraths, factions, backbitings, whisperings, swellings, ³tumults; lest, when I ²¹ come again, my God should humble me before you, and I should mourn for many of them that have sinned heretofore, and repented not of the uncleanness and fornication and lasciviousness which they committed.

This is the third time I am coming to you. ¹ **13** At the mouth of two witnesses or three shall every word be established. I have said ⁴before-hand, and I do say ⁴beforehand, ⁵as when I was present the second time, so now, being absent, to them that have sinned heretofore, and to all the rest, that, if I come again, I will not

⁴ Or, *plainly*

⁵ Or, *as if I were present the second time, even though I am now absent*

3 spare; seeing that ye seek a proof of Christ
4 that speaketh in me; who to you-ward is not
weak, but is powerful in you: for he was crucified
through weakness, yet he liveth through the
power of God. For we also are weak ¹in him,
but we shall live with him through the power
5 of God toward you. Try your own selves, whe-
ther ye be in the faith; prove your own selves.
Or know ye not as to your own selves, that
Jesus Christ is in you? unless indeed ye be
6 reprobate. But I hope that ye shall know that
7 we are not reprobate. Now we pray to God
that ye do no evil; not that we may appear
approved, but that ye may do that which is
8 honourable, ²though we be as reprobate. For
we can do nothing against the truth, but for
9 the truth. For we rejoice, when we are weak,
and ye are strong: this we also pray for, even
10 your perfecting. For this cause I write these
things while absent, that I may not when pre-
sent deal sharply, according to the authority
which the Lord gave me for building up, and
not for casting down.

11 Finally, brethren, ³farewell. Be perfected; be
comforted; be of the same mind; live in peace:
and the God of love and peace shall be with
12 you. Salute one another with a holy kiss.

13 All the saints salute you.

14 The grace of the Lord Jesus Christ, and
the love of God, and the communion of the
Holy Ghost, be with you all.

¹ Many ancient authorities read *with*.

² Gr. *and that.*

³ Or, *rejoice : be perfected*

THE EPISTLE OF PAUL TO THE
G A L A T I A N S.

¹ Or, *a man*

PAUL, an apostle (not from men, neither ¹ through ¹ man, but through Jesus Christ, and God the Father, who raised him from the dead), and all the brethren which are with me, ² unto the churches of Galatia: Grace to you ³ and peace ² from God the Father, and our Lord Jesus Christ, who gave himself for our sins, ⁴ that he might deliver us out of this present evil ³ world, according to the will of our God and Father: to whom *be* the glory ⁴ for ever ⁵ and ever. Amen.

² Some ancient authorities read *from God our Father, and the Lord Jesus Christ.*

³ Or, *age*

⁴ Gr. *unto the ages of the ages.*

I marvel that ye are so quickly removing ⁶ from him that called you in the grace of Christ unto a different gospel; which is not another ⁷ gospel: only there are some that trouble you, and would pervert the gospel of Christ. But ⁸ though we, or an angel from heaven, should preach ⁵ unto you any gospel ⁶ other than that which we preached unto you, let him be anathema. As we have said before, so say I now ⁹ again, If any man preacheth unto you any gospel other than that which ye received, let him be anathema. For am I now persuading ¹⁰ men, or God? or am I seeking to please men? if I were still pleasing men, I should not be a ⁷ servant of Christ.

For I make known to you, brethren, as ¹¹ touching the gospel which was preached by me,

⁵ Some ancient authorities omit *unto you.*

⁶ Or, *contrary to that*

⁷ Gr. *bond-servant.*

- 12 that it is not after man. For neither did I receive it from ¹man, nor was I taught it, but *it*¹ Or, *a man* came to me through revelation of Jesus Christ.
 13 For ye have heard of my manner of life in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and
 14 made havock of it: and I advanced in the Jews' religion beyond many of mine own age ²among my countrymen, being more exceedingly zealous
 15 for the traditions of my fathers. But when it was the good pleasure of God, who separated me, even from my mother's womb, and called me
 16 through his grace, to reveal his Son in me, that I might preach him among the Gentiles; immediately I conferred not with flesh and blood:
 17 neither went I up to Jerusalem to them which were apostles before me: but I went away into Arabia; and again I returned unto Damascus.
 18 Then after three years I went up to Jerusalem to ³visit Cephas, and tarried with him
 19 fifteen days. But other of the apostles saw I
 20 none, ⁴save James the Lord's brother. Now touching the things which I write unto you,
 21 behold, before God, I lie not. Then I came
 22 into the regions of Syria and Cilicia. And I was still unknown by face unto the churches of
 23 Judæa which were in Christ: but they only heard say, He that once persecuted us now preacheth the faith of which he once made
 24 havock; and they glorified God in me.
 2 1 Then ⁵after the space of fourteen years I went up again to Jerusalem with Barnabas,
 2 taking Titus also with me. And I went up by revelation; and I laid before them the gospel which I preach among the Gentiles, but privately before them who ⁶were of repute, lest by any means I should be running, or had run, in vain.
 3 But not even Titus who was with me, being a
- ³ Or, *become acquainted with*
⁴ Or, *but only*
⁵ Or, *in the course of*
⁶ Or, *are*

¹ Or, but it
was because of

Greek, was compelled to be circumcised: ¹ and 4
that because of the false brethren privily brought
in, who came in privily to spy out our liberty
which we have in Christ Jesus, that they might
bring us into bondage: to whom we gave place 5
in the way of subjection, no, not for an hour;
that the truth of the gospel might continue with
you. But from those who ²were reputed to be 6
somewhat (³whatsoever they were, it maketh
no matter to me: God accepteth not man's
person)—they, I say, who were of repute
imparted nothing to me: but contrariwise, 7
when they saw that I had been intrusted with
the gospel of the uncircumcision, even as Peter
with *the gospel* of the circumcision (for he that 8
wrought for Peter unto the apostleship of the
circumcision wrought for me also unto the
Gentiles); and when they perceived the grace 9
that was given unto me, James and Cephas
and John, they who ²were reputed to be pillars,
gave to me and Barnabas the right hands of
fellowship, that we should go unto the Gen-
tiles, and they unto the circumcision; only ¹⁰
they would that we should remember the poor;
which very thing I was also zealous to do.

But when Cephas came to Antioch, I resisted ¹¹
him to the face, because he stood condemned.
For before that certain came from James, he ¹²
did eat with the Gentiles: but when they
came, he drew back and separated himself,
fearing them that were of the circumcision.
And the rest of the Jews dissembled likewise ¹³
with him; insomuch that even Barnabas was
carried away with their dissimulation. But ¹⁴
when I saw that they walked not uprightly
according to the truth of the gospel, I said
unto Cephas before *them* all, If thou, being a
Jew, livest as do the Gentiles, and not as do

² Or, are

³ Or, what they
once were

the Jews, how compellest thou the Gentiles to
¹⁵ live as do the Jews? We being Jews by nature,
¹⁶ and not sinners of the Gentiles, yet knowing
 that a man is not justified by ¹the works of the
 law, ²save through faith in Jesus Christ, even
 we believed on Christ Jesus, that we might be
 justified by faith in Christ, and not by the
¹⁷ works of the law: because by the works of the
 law shall no flesh be justified. But if, while
 we sought to be justified in Christ, we our-
 selves also were found sinners, is Christ a
¹⁸ minister of sin? God forbid. For if I build up
 again those things which I destroyed, I prove
¹⁹ myself a transgressor. For I through ³the law
 died unto ³the law, that I might live unto God.
²⁰ I have been crucified with Christ; ⁴yet I live;
 and yet no longer I, but Christ liveth in me:
 and that life which I now live in the flesh I
 live in faith, *the faith* which is in the Son of
 God, who loved me, and gave himself up for
²¹ me. I do not make void the grace of God:
 for if righteousness is through ³the law, then
 Christ died for nought.

3 ¹ O foolish Galatians, who did bewitch you,
 before whose eyes Jesus Christ was openly set
² forth crucified? This only would I learn from
 you, Received ye the Spirit by ¹the works of
³ the law, or by the ⁵hearing of faith? Are ye so
 foolish? having begun in the Spirit, ⁶are ye
⁴ now perfected in the flesh? Did ye suffer so
 many things in vain? if it be indeed in vain.
⁵ He therefore that supplieth to you the Spirit,
 and worketh ⁷miracles ⁸among you, *doeth he it*
 by ¹the works of the law, or by the ⁵hearing of
⁶ faith? Even as Abraham believed God, and
 it was reckoned unto him for righteousness.
⁷ ⁹ Know therefore that they which be of faith,
⁸ the same are sons of Abraham. And the

¹ Or, *works of law*

² Or, *but only*

³ Or, *law*

⁴ Or, *and it is no longer I that live, but Christ &c.*

⁵ Or, *message*

⁶ Or, *do ye now make an end in the flesh?*

⁷ Gr. *powers.*

⁸ Or, *in*

⁹ Or, *Ye perceive*

¹ Gr. *justifieth*.² Gr. *nations*.³ Or, *works of law*⁴ Gr. *in*.

scripture, foreseeing that God ¹would justify the ²Gentiles by faith, preached the gospel beforehand unto Abraham, *saying*, In thee shall all the nations be blessed. So then they ⁹which be of faith are blessed with the faithful Abraham. For as many as are of ³the works ¹⁰of the law are under a curse: for it is written, Cursed is every one which continueth not in all things that are written in the book of the law, to do them. Now that no man is justified ¹¹⁴by the law in the sight of God, is evident: for, The righteous shall live by faith; and the ¹²law is not of faith; but, He that doeth them shall live in them. Christ redeemed us from ¹³the curse of the law, having become a curse for us: for it is written, Cursed is every one that hangeth on a tree: that upon the Gentiles ¹⁴might come the blessing of Abraham in Christ Jesus; that we might receive the promise of the Spirit through faith.

⁵ Or, *testament*

Brethren, I speak after the manner of men: ¹⁵Though it be but a man's ⁵covenant, yet when it hath been confirmed, no one maketh it void, or addeth thereto. Now to Abraham were ¹⁶the promises spoken, and to his seed. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. Now ¹⁷this I say; A ⁵covenant confirmed beforehand by God, the law, which came four hundred and thirty years after, doth not disannul, so as to make the promise of none effect. For if the ¹⁸inheritance is of the law, it is no more of promise: but God hath granted it to Abraham by promise. What then is the law? It was ¹⁹added because of transgressions, till the seed should come to whom the promise hath been made; *and it was ordained through angels by the hand of a mediator*. Now a mediator is ²⁰

21 not *a mediator* of one ; but God is one. Is the law then against the promises of God ? God forbid : for if there had been a law given which could make alive, verily righteousness would
22 have been of the law. Howbeit the scripture hath shut up all things under sin, that the promise by faith in Jesus Christ might be given to them that believe.

23 But before ¹faith came, we were kept in ward under the law, shut up unto the faith which
24 should afterwards be revealed. So that the law hath been our tutor to bring us unto Christ,
25 that we might be justified by faith. But now that faith is come, we are no longer under a
26 tutor. For ye are all sons of God, through
27 faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ.
28 There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female: for ye all are one man in Christ
29 Jesus. And if ye are Christ's, then are ye Abraham's seed, heirs according to promise.

4 1 But I say that so long as the heir is a child, he differeth nothing from a bondservant, though
2 he is lord of all ; but is under guardians and stewards until the term appointed of the father.
3 So we also, when we were children, were held in bondage under the ²rudiments of the world :
4 but when the fulness of the time came, God sent forth his Son, born of a woman, born
5 under the law, that he might redeem them which were under the law, that we might receive
6 the adoption of sons. And because ye are sons, God sent forth the Spirit of his Son
7 into our hearts, crying, Abba, Father. So that thou art no longer a bondservant, but a son ; and if a son, then an heir through God.
8 Howbeit at that time, not knowing God, ye

¹ Or, *the faith*

² Or, *elements*

were in bondage to them which by nature are no gods : but now that ye have come to know 9 God, or rather to be known of God, how turn ye back again to the weak and beggarly ¹ rudiments, whereunto ye desire to be in bondage over again ? Ye observe days, and months, ¹⁰ and seasons, and years. I am afraid of you, ¹¹ lest by any means I have bestowed labour upon you in vain.

I beseech you, brethren, be as I *am*, for I ¹² *am* as ye *are*. Ye did me no wrong : but ye ¹³ know that because of an infirmity of the flesh I preached the gospel unto you the ² first time : and that which was a temptation to you in my ¹⁴ flesh ye despised not, nor ³ rejected ; but ye received me as an angel of God, *even* as Christ Jesus. Where then is that gratulation ⁴ of yourselves ? for I bear you witness, that, if possible, ye would have plucked out your eyes and given them to me. So then am I become your ¹⁶ enemy, because I ⁵ tell you the truth ? They ¹⁷ zealously seek you in no good way ; nay, they desire to shut you out, that ye may seek them. But it is good to be zealously sought in a good ¹⁸ matter at all times, and not only when I am present with you. My little children, of whom ¹⁹ I am again in travail until Christ be formed in you, yea, I could wish to be present with you ²⁰ now, and to change my voice ; for I am perplexed about you.

Tell me, ye that desire to be under the law, ²¹ do ye not hear the law ? For it is written, that ²² Abraham had two sons, one by the handmaid, and one by the freewoman. Howbeit the *son* ²³ by the handmaid is born after the flesh ; but the *son* by the freewoman is *born* through promise. Which things contain an allegory : ²⁴ for these *women* are two covenants ; one from

¹ Or, *elements*.

² Gr. *former*.

³ Gr. *spat out*.

⁴ Or, *of yours*

⁵ Or, *deal truly with you*

mount Sinai, bearing children unto bondage,
 25 which is Hagar. ¹ Now this Hagar is mount
 Sinai in Arabia, and answereth to the Jeru-
 salem that now is : for she is in bondage with
 26 her children. But the Jerusalem that is above
 27 is free, which is our mother. For it is written,

Rejoice, thou barren that bearest not ;
 Break forth and cry, thou that travailest
 not :

For more are the children of the desolate
 than of her which hath the husband.

28 Now ²we, brethren, as Isaac was, are children
 29 of promise. But as then he that was born
 after the flesh persecuted him *that was born*
 30 after the Spirit, even so it is now. Howbeit
 what saith the scripture ? Cast out the hand-
 maid and her son : for the son of the handmaid
 shall not inherit with the son of the free-
 31 woman. Wherefore, brethren, we are not chil-
 dren of a handmaid, but of the freewoman.

5 1 ³With freedom did Christ set us free : stand ³ Or, *For*
 fast therefore, and be not entangled again in a *freedom*
 yoke of bondage.

2 Behold, I Paul say unto you, that, if ye
 receive circumcision, Christ will profit you no-
 3 thing. Yea, I testify again to every man that
 receiveth circumcision, that he is a debtor to do
 4 the whole law. Ye are ⁴severed from Christ,
 ye who would be justified by the law ; ye are
 5 fallen away from grace. For we through the
 Spirit by faith wait for the hope of righteous-
 6 ness. For in Christ Jesus neither circumcision
 availeth any thing, nor uncircumcision ; but
 7 faith ⁵working through love. Ye were running
 well ; who did hinder you that ye should not
 8 obey the truth ? This persuasion *came* not of
 9 him that calleth you. A little leaven leaveneth
 10 the whole lump. I have confidence to you-

¹ Many ancient
 authorities
 read *For Sinai*
is a mountain
in Arabia.

² Many ancient
 authorities
 read *ye.*

⁴ Gr. brought
 to nought.

⁵ Or, *wrought*

ward in the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgement, whosoever he be. But I, ¹¹ brethren, if I still preach circumcision, why am I still persecuted? then hath the stumbling-block of the cross been done away. I would ¹² that they which unsettle you would even ¹cut themselves off.

For ye, brethren, were called for freedom; ¹³ only *use* not your freedom for an occasion to the flesh, but through love be servants one to another. For the whole law is fulfilled in one ¹⁴ word, *even* in this; Thou shalt love thy neighbour as thyself. But if ye bite and devour ¹⁵ one another, take heed that ye be not consumed one of another.

But I say, Walk by the Spirit, and ye shall ¹⁶ not fulfil the lust of the flesh. For the flesh ¹⁷ lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would. But if ye are led by the Spirit, ye ¹⁸ are not under the law. Now the works of the ¹⁹ flesh are manifest, which are *these*, fornication, uncleanness, lasciviousness, idolatry, sorcery, ²⁰ enmities, strife, jealousies, wraths, factions, divisions, ²¹ heresies, envyings, drunkenness, revellings, and such like: of the which I ²² forewarn you, even as I did ³forewarn you, that they which practise such things shall not inherit the kingdom of God. But the fruit of ²³ the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, ⁴temperance: against such there is no law. And ²⁴ they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof.

If we live by the Spirit, by the Spirit let us ²⁵

¹ Or, *mutilate*
themselves

² Or, *parties*

³ Or, *tell you*
plainly

⁴ Or, *self-*
control

26 also walk. Let us not be vainglorious, provoking one another, envying one another.

6 1 Brethren, even if a man be overtaken in any trespass, ye which are spiritual, restore such a one in a spirit of meekness; looking to thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ. For if a man thinketh himself to be something, when he is nothing, he deceiveth himself. But let each man prove his own work, and then shall he have his glorying in regard of himself alone, and not of ¹his neighbour. For each man shall bear his own ²burden.

¹ Gr. *the other.*

² Or, *load*

6 But let him that is taught in the word communicate unto him that teacheth in all good things. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life. And let us not be weary in well-doing: for in due season we shall reap, if we faint not. So then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith.

11 See with how large letters I ³have written unto you with mine own hand. As many as desire to make a fair show in the flesh, they compel you to be circumcised; only that they may not be persecuted ⁴for the cross of Christ. 13 For not even they who ⁵receive circumcision do themselves keep ⁶the law; but they desire to have you circumcised, that they may glory in your flesh. But far be it from me to glory, save in the cross of our Lord Jesus Christ, through ⁷which the world hath been crucified

³ Or, *write*

⁴ Or, *by reason of*

⁵ Some ancient authorities read *have been circumcised.*

⁶ Or, *a law*

⁷ Or, *whom*

unto me, and I unto the world. For neither ¹⁵ is circumcision any thing, nor uncircumcision, but a new ¹creature. And as many as shall ¹⁶ walk by this rule, peace *be* upon them, and mercy, and upon the Israel of God.

From henceforth let no man trouble me: for ¹⁷ I bear branded on my body the marks of Jesus.

The grace of our Lord Jesus Christ be with ¹⁸ your spirit, brethren. Amen.

¹ Or, *creation*

THE EPISTLE OF PAUL THE APOSTLE TO THE
E P H E S I A N S.

- 1 ¹ PAUL, an apostle of Christ Jesus through the will of God, to the saints which are ¹at Ephesus, and the faithful in Christ Jesus: Grace to you and peace from God our Father and the Lord Jesus Christ.
- 2 ² Some very ancient authorities omit at Ephesus.
- 3 Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly *places* in
- 4 Christ: even as he chose us in him before the foundation of the world, that we should be holy and without blemish before ²him in love:
- 5 having foreordained us unto adoption as sons through Jesus Christ unto himself, according to
- 6 the good pleasure of his will, to the praise of the glory of his grace, ³which he freely be-
- 7 stowed on us in the Beloved: in whom we have our redemption through his blood, the forgiveness of our trespasses, according to the
- 8 riches of his grace, ⁴which he made to abound
- 9 toward us in all wisdom and prudence, having made known unto us the mystery of his will, according to his good pleasure which he pur-
- 10 posed in him unto a dispensation of the fulness of the ⁵times, to sum up all things in Christ, the things ⁶in the heavens, and the
- 11 things upon the earth; in him, *I say*, in whom also we were made a heritage, having been foreordained according to the purpose of him

² Or, *him*:
having in love
foreordained
us

³ Or, *where-*
with he
endued us

⁴ Or, *where-*
with he
abounded

⁵ Gr. *seasons*.

⁶ Gr. *upon*.

who worketh all things after the counsel of his will; to the end that we should be unto the ¹² praise of his glory, we who ¹had before hoped in Christ: in whom ye also, having heard the ¹³ word of the truth, the gospel of your salvation, —in whom, having also believed, ye were sealed with the Holy Spirit of promise, which is an ¹⁴ earnest of our inheritance, unto the redemption of *God's* own possession, unto the praise of his glory.

For this cause I also, having heard of the ¹⁵ faith in the Lord Jesus which is ²among you, and ³which *ye shew* toward all the saints, cease ¹⁶not to give thanks for you; making mention of *you* in my prayers; that the God of our Lord ¹⁷ Jesus Christ, the Father of glory, may give unto you a spirit of wisdom and revelation in the knowledge of him; having the eyes of your ¹⁸ heart enlightened, that ye may know what is the hope of his calling, what the riches of the glory of his inheritance in the saints, and what the ¹⁹ exceeding greatness of his power to us-ward who believe, according to that working of the strength of his might which he wrought in ²⁰ Christ, when he raised him from the dead, and made him to sit at his right hand in the heavenly *places*, far above all rule, and authority, ²¹ and power, and dominion, and every name that is named, not only in this ⁴world, but also in that which is to come: and he put all things ²² in subjection under his feet, and gave him to be head over all things to the church, which ²³ is his body, the fulness of him that filleth all in all.

And you *did he quicken*, when ye were dead ¹ **2** through your trespasses and sins, wherein afore-² time ye walked according to the ⁵course of this world, according to the prince of the power

¹ Or, have

² Or, in

³ Many ancient authorities insert the love.

⁴ Or, age

⁵ Gr. age.

of the air, of the spirit that now worketh in
3 the sons of disobedience; among whom we also
all once lived in the lusts of our flesh, doing
the desires of the flesh and of the ¹ mind, ¹ Gr. thoughts.
and were by nature children of wrath, even as
4 the rest:—but God, being rich in mercy, for
5 his great love wherewith he loved us, even
when we were dead through our trespasses,
quickened us together ² with Christ (by grace
6 have ye been saved), and raised us up with
him, and made us to sit with him in the
7 heavenly places, in Christ Jesus: that in the
ages to come he might shew the exceeding
riches of his grace in kindness toward us in
8 Christ Jesus: for by grace have ye been saved
through faith; and that not of yourselves: *it*
9 *is* the gift of God: not of works, that no
10 man should glory. For we are his workman-
ship, created in Christ Jesus for good works,
which God afore prepared that we should walk
in them.

11 Wherefore remember, that aforetime ye, the
Gentiles in the flesh, who are called Uncircum-
cision by that which is called Circumcision, in
12 the flesh; made by hands; that ye were at that
time separate from Christ, alienated from the
commonwealth of Israel, and strangers from
the covenants of the promise, having no hope
13 and without God in the world. But now in
Christ Jesus ye that once were far off are
14 made nigh in the blood of Christ. For he is
our peace, who made both one, and brake
15 down the middle wall of partition, having abo-
lished in his flesh the enmity, *even* the law of
commandments *contained* in ordinances; that
he might create in himself of the twain one
16 new man, *so* making peace; and might recon-
cile them both in one body unto God through

² Some ancient authorities
read in
Christ.

¹ Gr. preached
good tidings of
peace.

² Gr. every
building.

³ Or, sanctuary

⁴ Gr. into

⁵ Or, steward-
ship

the cross, having slain the enmity thereby: and he came and ¹ preached peace to you that ¹⁷ were far off, and peace to them that were nigh: for through him we both have our access in ¹⁸ one Spirit unto the Father. So then ye are no ¹⁹ more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God, being built upon the foundation ²⁰ of the apostles and prophets, Christ Jesus himself being the chief corner stone; in whom ²¹ several building, fitly framed together, groweth into a holy ³ temple in the Lord; in whom ye ²² also are builded together ⁴ for a habitation of God in the Spirit.

For this cause I Paul, the prisoner of Christ ¹ **3** Jesus in behalf of you Gentiles,—if so be that ² ye have heard of the ⁵ dispensation of that grace of God which was given me to you-ward; how ³ that by revelation was made known unto me the mystery, as I wrote afore in few words, whereby, ⁴ when ye read, ye can perceive my understanding in the mystery of Christ; which in other ⁵ generations was not made known unto the sons of men, as it hath now been revealed unto his holy apostles and prophets in the Spirit; *to wit,* ⁶ that the Gentiles are fellow-heirs, and fellow-members of the body, and fellow-partakers of the promise in Christ Jesus through the gospel, whereof I was made a minister, according to ⁷ the gift of that grace of God which was given me according to the working of his power. Unto me, who am less than the least of all ⁸ saints, was this grace given, to preach unto the Gentiles the unsearchable riches of Christ; and to ⁶ make all men see what is the ⁵ dis- ⁹ pensation of the mystery which from all ages hath been hid in God who created all things; to ¹⁰ the intent that now unto the principalities and

⁶ Some ancient authorities
read bring to
light what is.

the powers in the heavenly *places* might be made known through the church the manifold wisdom of God, according to the ¹ eternal purpose which he purposed in Christ Jesus our Lord: in whom we have boldness and access in confidence through ² our faith in him. Wherefore I ask that ³ ye faint not at my tribulations for you, which ⁴ are your glory.

For this cause I bow my knees unto the Father, from whom every ⁵ family in heaven and on earth is named, that he would grant you, according to the riches of his glory, that ye may be strengthened with power through his Spirit in the inward man; that Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God.

Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him *be* the glory in the church and in Christ Jesus unto ⁶ all generations for ever and ever. Amen.

I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with longsuffering, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace. *There is* one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all. But unto each one of us was the grace given according to

¹ Gr. *purpose of the ages.*

² Or, *the faith of him*

³ Or, *I*

⁴ Or, *is*

⁵ Gr. *father-hood.*

⁶ Gr. *all the generations of the age of the ages.*

the measure of the gift of Christ. Wherefore 8
he saith,

When he ascended on high, he led cap-
tivity captive,

And gave gifts unto men.

(Now this, He ascended, what is it but that he 9
also descended ¹into the lower parts of the
earth? He that descended is the same also 10
that ascended far above all the heavens, that
he might fill all things.) And he gave some 11
to be apostles; and some, prophets; and some,
evangelists; and some, pastors and teachers;
for the perfecting of the saints, unto the work 12
of ministering, unto the building up of the body
of Christ: till we all attain unto the unity of 13
the faith, and of the knowledge of the Son of
God, unto a fullgrown man, unto the measure
of the stature of the fulness of Christ: that we 14
may be no longer children, tossed to and fro
and carried about with every wind of doctrine,
by the sleight of men, in craftiness, after the
wiles of error; but ²speaking truth in love, may 15
grow up in all things into him, which is the
head, *even* Christ; from whom all the body 16
fitly framed and knit together ³through that
which every joint supplieth, according to the
working in *due* measure of each several part,
maketh the increase of the body unto the build-
ing up of itself in love.

This I say therefore, and testify in the Lord, 17
that ye no longer walk as the Gentiles also
walk, in the vanity of their mind, being dark- 18
ened in their understanding, alienated from
the life of God because of the ignorance that
is in them, because of the hardening of their
heart; who being past feeling gave themselves 19
up to lasciviousness, ⁴to work all uncleanness
with ⁵greediness. But ye did not so learn 20

¹ Some ancient authorities insert first.

² Or, *dealing truly*

³ Gr. *through every joint of the supply.*

⁴ Or, *to make a trade of*

⁵ Or, *covetousness*

21 Christ; if so be that ye heard him, and were
 22 taught in him, even as truth is in Jesus: that
 ye put away, as concerning your former manner
 of life, the old man, which waxeth corrupt after
 23 the lusts of deceit; and that ye be renewed in
 24 the spirit of your mind, and put on the new
 man, ¹which after God hath been created in
 righteousness and holiness of truth.

25 Wherefore, putting away falsehood, speak ye
 truth each one with his neighbour: for we are
 26 members one of another. Be ye angry, and
 sin not: let not the sun go down upon your
 27, 28 ²wrath: neither give place to the devil. Let
 him that stole steal no more: but rather let
 him labour, working with his hands the thing
 that is good, that he may have whereof to give
 29 to him that hath need. Let no corrupt speech
 proceed out of your mouth, but such as is
 good for ³edifying as the need may be, that it
 30 may give grace to them that hear. And grieve
 not the Holy Spirit of God, in whom ye were
 31 sealed unto the day of redemption. Let all
 bitterness, and wrath, and anger, and clamour,
 and railing, be put away from you, with all
 32 malice: and be ye kind one to another, tender-
 hearted, forgiving each other, even as God also
 in Christ forgave ⁴you.

5 1 Be ye therefore imitators of God, as beloved
 2 children; and walk in love, even as Christ also
 loved you, and gave himself up for ⁵us, an offer-
 ing and a sacrifice to God for an odour of a sweet
 3 smell. But fornication, and all uncleanness, or
 covetousness, let it not even be named among
 4 you, as becometh saints; nor filthiness, nor
 foolish talking, or jesting, which are not befit-
 5 ting: but rather giving of thanks. For this ye
 know of a surety, that no fornicator, nor unclean
 person, nor covetous man, which is an idolater,

¹ Or, which is
 after God,
 created &c.

² Gr. provoca-
 tion.

³ Gr. the build-
 ing up of the
 need.

⁴ Many ancient
 authorities
 read us.

⁵ Some ancient
 authorities
 read you.

hath any inheritance in the kingdom of Christ and God. Let no man deceive you with empty words: for because of these things cometh the wrath of God upon the sons of disobedience. Be not ye therefore partakers with them; for ye were once darkness, but are now light in the Lord: walk as children of light (for the fruit of the light is in all goodness and righteousness and truth), proving what is well-pleasing unto the Lord; and have no fellowship with the unfruitful works of darkness, but rather even reprove them; for the things which are done by them in secret it is a shame even to speak of. But all things when they are reproved are made manifest by the light: for every thing that is made manifest is light. Wherefore saith, Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee.

Look therefore carefully how ye walk, not as unwise, but as wise; ³redeeming the time, because the days are evil. Wherefore be ye not foolish, but understand what the will of the Lord is. And be not drunken with wine, wherein is riot, but be filled ⁴with the Spirit; speaking ⁵one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord; giving thanks always for all things in the name of our Lord Jesus Christ to ⁶God, even the Father; subjecting yourselves one to another in the fear of Christ.

Wives, be in subjection unto your own husbands, as unto the Lord. For the husband is the head of the wife, as Christ also is the head of the church, being himself the saviour of the body. But as the church is subject to Christ, so let the wives also be to their husbands in every

¹ Or, *convict*

² Or, *convicted*

³ Gr. *buying up the opportunity.*

⁴ Or, *in spirit*

⁵ Or, *to yourselves*

⁶ Gr. *the God and Father.*

⁷ Or, *so are the wives also*

25 thing. Husbands, love your wives, even as Christ also loved the church, and gave himself
 26 up for it; that he might sanctify it, having cleansed it by the ¹washing of water with the ¹Gr. *laver.*
 27 word, that he might present the church to himself a glorious *church*, not having spot or wrinkle or any such thing; but that it should be holy
 28 and without blemish. Even so ought husbands also to love their own wives as their own bodies. He that loveth his own wife loveth
 29 himself: for no man ever hated his own flesh; but nourisheth and cherisheth it, even as Christ
 30 also the church; because we are members of
 31 his body. For this cause shall a man leave his father and mother, and shall cleave to his wife; and the twain shall become one flesh.
 32 This mystery is great: but I speak in regard
 33 of Christ and of the church. Nevertheless do ye also severally love each one his own wife even as himself; and let the wife see that she fear her husband.

6 1 Children, obey your parents in the Lord:
 2 for this is right. Honour thy father and mother (which is the first commandment with
 3 promise), that it may be well with thee, and
 4 thou ²mayest live long on the ³earth. And, ²Or, *shall* ³Or, *land*
 ye fathers, provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord.
 5 ⁴Servants, be ⁵obedient unto them that according to the flesh are your ⁶masters, with fear and trembling, in singleness of your heart, as
 6 unto Christ; not in the way of eyeservice, as men-pleasers; but as ⁴servants of Christ, doing
 7 the will of God from the ⁶heart; with good will doing service, as unto the Lord, and not unto
 8 men: knowing that whatsoever good thing each one doeth, the same shall he receive

⁴ Gr. *Bond-servants.*

⁵ Gr. *lords.*

⁶ Gr. *soul.*

¹ Gr. *lords.*

again from the Lord, whether *he be* bond or free. And, ye ¹ masters, do the same things ₉ unto them, and forbear threatening: knowing that both their Master and yours is in heaven, and there is no respect of persons with him.

² Or, *From henceforth*

³ Gr. *be made powerful.*

² Finally, ³ be strong in the Lord, and in the ₁₀ strength of his might. Put on the whole armour ₁₁ of God, that ye may be able to stand against the wiles of the devil. For our wrestling is ₁₂ not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly *places*. Wherefore take up the whole armour of God, ₁₃ that ye may be able to withstand in the evil day, and, having done all, to stand. Stand ₁₄ therefore, having girded your loins with truth, and having put on the breastplate of righteousness, and having shod your feet with the preparation ₁₅ of the gospel of peace; withal taking ₁₆ up the shield of faith, wherewith ye shall be able to quench all the fiery darts of the evil *one*. And take the helmet of salvation, and the ₁₇ sword of the Spirit, which is the word of God: with all prayer and supplication praying at all ₁₈ seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints, and on my behalf, that utterance may ₁₉ be given unto me ⁴in opening my mouth, to make known with boldness the mystery of the gospel, for which I am an ambassador in ₂₀ ⁵chains; that in it I may speak boldly, as I ought to speak.

⁴ Or, *in opening my mouth with boldness, to make known*

⁵ Gr. *a chain.*

But that ye also may know my affairs, how I ₂₁ do, Tychicus, the beloved brother and faithful minister in the Lord, shall make known to you all things: whom I have sent unto you for ₂₂

this very purpose, that ye may know our state,
and that he may comfort your hearts.

- ²³ Peace be to the brethren, and love with faith,
from God the Father and the Lord Jesus
²⁴ Christ. Grace be with all them that love our
Lord Jesus Christ in uncorruptness.

THE EPISTLE OF PAUL THE APOSTLE TO THE
PHILIPPIANS.

¹ Gr. *bond-servants*.

² Or, *overseers*

PAUL and Timothy, ¹servants of Christ Jesus, ¹1 to all the saints in Christ Jesus which are at Philippi, with the ²bishops and deacons: Grace ² to you and peace from God our Father and the Lord Jesus Christ.

I thank my God upon all my remembrance ³ of you, always in every supplication of mine on ⁴ behalf of you all making my supplication with joy, for your fellowship in furtherance of the ⁵ gospel from the first day until now; being con- ⁶ fident of this very thing, that he which began a good work in you will perfect it until the day of Jesus Christ: even as it is right for me to ⁷ be thus minded on behalf of you all, because ⁸ I have you in my heart, inasmuch as, both in my bonds and in the defence and confirmation of the gospel, ye all are partakers with me of grace. For God is my witness, how I long ⁸ after you all in the tender mercies of Christ Jesus. And this I pray, that your love may ⁹ abound yet more and more in knowledge and all discernment; so that ye may ¹⁰ approve the things that are excellent; that ye may be sincere and void of offence unto the day of Christ; being filled with the ⁵fruits of righteousness, ¹¹ which are through Jesus Christ, unto the glory and praise of God.

³ Or, *ye have me in your heart*

⁴ Or, *prove the things that differ*

⁵ Gr. *fruit*.

12 Now I would have you know, brethren, that
 the things which happened unto me have fallen
 out rather unto the progress of the gospel ;
 13 so that my bonds became manifest in Christ
¹ throughout the whole prætorian guard, and to
 14 all the rest ; and that most of the brethren in
 the Lord, ²being confident through my bonds,
 are more abundantly bold to speak the word
 15 of God without fear. Some indeed preach
 Christ even of envy and strife ; and some also
 16 of good will : the one do it of love, knowing
 that I am set for the defence of the gospel :
 17 but the other proclaim Christ of faction, not
 sincerely, thinking to raise up affliction for me
 18 in my bonds. What then ? only that in every
 way, whether in pretence or in truth, Christ is
 proclaimed ; and therein I rejoice, yea, and will
 19 rejoice. For I know that this shall turn to my
 salvation, through your supplication and the
 20 supply of the Spirit of Jesus Christ, according
 to my earnest expectation and hope, that in
 nothing shall I be put to shame, but that with
 all boldness, as always, *so* now also Christ shall
 be magnified in my body, whether by life, or
 21 by death. For to me to live is Christ, and to
 22 die is gain. ³But if to live in the flesh,—if
 this is the fruit of my work, then ⁴what I shall
 23 choose ⁵I wot not. But I am in a strait be-
 twixt the two, having the desire to depart and
 24 be with Christ ; for it is very far better : yet to
 abide in the flesh is more needful for your sake.
 25 And having this confidence, I know that I shall
 abide, yea, and abide with you all, for your pro-
 26 gress and joy ⁶in the faith ; that your glorying
 may abound in Christ Jesus in me through my
 27 presence with you again. Only ⁷let your man-
 ner of life be worthy of the gospel of Christ :
 that, whether I come and see you or be absent,

¹ Gr. in the
whole Prae-
torium.

² Gr. trusting
in my bonds.

³ Or, But if to
live in the flesh
be my lot, this
is the fruit of
my work : and
what I shall
choose I wot
not.

⁴ Or, what
shall I choose ?

⁵ Or, I do not
make known

⁶ Or, of faith

⁷ Gr. behave as
citizens wor-
thily

¹ Gr. *with.*

I may hear of your state, that ye stand fast in one spirit, with one soul striving ¹for the faith of the gospel ; and in nothing affrighted by the ²⁸ adversaries: which is for them an evident token of perdition, but of your salvation, and that from God; because to you it hath been granted ²⁹ in the behalf of Christ, not only to believe on him, but also to suffer in his behalf: having ³⁰ the same conflict which ye saw in me, and now hear to be in me.

If there is therefore any comfort in Christ, if ¹ 2 any consolation of love, if any fellowship of the Spirit, if any tender mercies and compassions, fulfil ye my joy, that ye be of the same mind, ² having the same love, being of one accord, ²of one mind ; *doing* nothing through faction or ³ through vainglory, but in lowliness of mind each counting other better than himself ; not ⁴ looking each of you to his own things, but each of you also to the things of others. Have this ⁵ mind in you, which was also in Christ Jesus : who, ³being in the form of God, counted it not ⁶ ⁴a prize to be on an equality with God, but ⁷ emptied himself, taking the form of a ⁵servant, ⁶being made in the likeness of men ; and being ⁸ found in fashion as a man, he humbled himself, becoming obedient *even* unto death, yea, the death of the cross. Wherefore also God highly ⁹ exalted him, and gave unto him the name which is above every name ; that in the name of ¹⁰ Jesus every knee should bow, of *things* in heaven and *things* on earth and ⁷*things* under the earth, and that every tongue should confess ¹¹ that Jesus Christ is Lord, to the glory of God the Father.

So then, my beloved, even as ye have always ¹² obeyed, not ⁸as in my presence only, but now much more in my absence, work out your own

² Some ancient authorities read of the same mind.

³ Gr. *being originally.*

⁴ Gr. *a thing to be grasped.*

⁵ Gr. *bond-servant.*

⁶ Gr. *becoming in.*

⁷ Or, *things of the world below*

⁸ Some ancient authorities omit *as.*

13 salvation with fear and trembling; for it is God
which worketh in you both to will and to work,
14 for his good pleasure. Do all things without
15 murmurings and disputings; that ye may be
blameless and harmless, children of God without
blemish in the midst of a crooked and per-
verse generation, among whom ye are seen as
16 ¹lights in the world, holding forth the word of
life; that I may have whereof to glory in the
day of Christ, that I did not run in vain neither
17 labour in vain. Yea, and if I am ²offered upon
the sacrifice and service of your faith, I joy,
18 and rejoice with you all: and in the same man-
ner do ye also joy, and rejoice with me.

¹ Gr. *lumi-naries.*

² Gr. *poured
out as a drink-
offering.*

19 But I hope in the Lord Jesus to send Ti-
mothy shortly unto you, that I also may be of
20 good comfort, when I know your state. For I
have no man likeminded, who will care ³truly
21 for your state. For they all seek their own,
22 not the things of Jesus Christ. But ye know
the proof of him, that, as a child *serveth* a
father, so he served with me in furtherance of
23 the gospel. Him therefore I hope to send
forthwith, so soon as I shall see how it will go
24 with me: but I trust in the Lord that I myself
25 also shall come shortly. But I counted it ne-
cessary to send to you Epaphroditus, my bro-
ther and fellow-worker and fellow-soldier, and
your ⁴messenger and minister to my need;
26 since he longed ⁵after you all, and was sore
troubled, because ye had heard that he was
27 sick: for indeed he was sick nigh unto death:
but God had mercy on him; and not on him
only, but on me also, that I might not have
28 sorrow upon sorrow. I have sent him there-
fore the more diligently, that, when ye see him
again, ye may rejoice, and that I may be the
29 less sorrowful. Receive him therefore in the

³ Gr.
genuinely.

⁴ Gr. *apostle.*

⁵ Many ancient
authorities
read to see you
all.

Lord with all joy ; and hold such in honour : because for the work of ¹Christ he came nigh unto death, hazarding his life to supply that which was lacking in your service toward me.

¹ Many ancient authorities read the Lord.

² Or, farewell

Finally, my brethren, ²rejoice in the Lord. ¹3 To write the same things to you, to me indeed is not irksome, but for you it is safe. Beware ² of the dogs, beware of the evil workers, beware of the concision : for we are the circumcision, ³ who worship by the Spirit of God, and glory in Christ Jesus, and have no confidence in the flesh : though I myself might have confidence ⁴ even in the flesh : if any other man ³thinketh to have confidence in the flesh, I yet more : circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of Hebrews ; as touching the law, a Pharisee ; as ⁵ touching zeal, persecuting the church ; as touching the righteousness which is in the law, found blameless. Howbeit what things were ⁴gain ⁷ to me, these have I counted loss for Christ.

³ Or, seemeth

Yea verily, and I count all things to be loss for ⁸ the excellency of the knowledge of Christ Jesus my Lord : for whom I suffered the loss of all things, and do count them but ⁵dung, that I may gain Christ, and be found in him, ⁶not having ⁹ a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is of God ⁷by faith : that I may know him, and the power of ¹⁰ his resurrection, and the fellowship of his sufferings, becoming conformed unto his death ; if ¹¹ by any means I may attain unto the resurrection from the dead. Not that I have already obtained, or am already made perfect : but I press on, if so be that I may ⁸apprehend that

⁵ Or, refuse

⁶ Or, not having as my righteousness that which is of the law

⁷ Gr. upon.

⁸ Or, apprehend, seeing that also I was apprehended

⁹ Many ancient authorities omit yet.

for which also I was apprehended by Christ Jesus. Brethren, I count not myself ⁹yet to ¹³

have apprehended: but one thing *I do*, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of ¹⁴ the ¹high calling of God in Christ Jesus. Let ¹⁵ us therefore, as many as be perfect, be thus minded: and if in any thing ye are otherwise minded, even this shall God reveal unto you: ¹Or, upward
¹⁶ only, whereunto we have already attained, by that same rule let us walk.

¹⁷ Brethren, be ye imitators together of me, and mark them which so walk even as ye have us ¹⁸ for an ensample. For many walk, of whom I told you often, and now tell you even weeping; *that they are* the enemies of the cross of Christ: ¹⁹ whose end is perdition, whose god is the belly, and *whose* glory is in their shame, who mind ²⁰ earthly things. For our ²citizenship is in heaven; from whence also we wait for a Saviour, ²Or, common-
wealth
²¹ the Lord Jesus Christ: who shall fashion anew the body of our humiliation, *that it may be* conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself.

4 1 Wherefore, my brethren beloved and longed for, my joy and crown, so stand fast in the Lord, my beloved.

2 I exhort Euodia, and I exhort Syntyche, to ³ be of the same mind in the Lord. Yea, I beseech thee also, true yokefellow, help these women, for they laboured with me in the gospel, with Clement also, and the rest of my fellow-workers, whose names are in the book of life.

4 ³Rejoice in the Lord alway: again I will say, ³ Or, Farewell

5 ³Rejoice. Let your ⁴forbearance be known ⁴ Or, gentleness
6 unto all men. The Lord is at hand. In nothing be anxious; but in everything by prayer and supplication with thanksgiving let

your requests be made known unto God. And ⁷ the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus.

Finally, brethren, whatsoever things are true, ⁸ whatsoever things are ¹honourable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are ²of good report; if there be any virtue, and if there be any praise, ³think on these things. The things which ye both learned and received ⁹ and heard and saw in me, these things do: and the God of peace shall be with you.

⁴ Gr. rejoiced.

⁵ Or, seeing
that

But I ⁴rejoice in the Lord greatly, that now ¹⁰ at length ye have revived your thought for me; ⁵wherein ye did indeed take thought, but ye lacked opportunity. Not that I speak in ¹¹ respect of want: for I have learned, in whatsoever state I am, therein to be content. I ¹² know how to be abased, and I know also how to abound: in every thing and in all things have I learned the secret both to be filled and to be hungry, both to abound and to be in want. I can do all things in him that strengtheneth ¹³ me. Howbeit ye did well, that ye had fellowship with my affliction. And ye yourselves ¹⁴ also know, ye Philippians, that in the beginning of the gospel, when I departed from Macedonia, no church had fellowship with me in the matter of giving and receiving, but ye only; for even in Thessalonica ye sent once ¹⁵ and again unto my need. Not that I seek for ¹⁶ the gift; but I seek for the fruit that increaseth to your account. But I have all things, and ¹⁷ abound: I am filled, having received from Epaphroditus the things *that came* from you, an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God. And my God ¹⁸

shall fulfil every need of yours according to
20 his riches in glory in Christ Jesus. Now unto
our God and Father be the glory ¹for ever
and ever. Amen.

21 Salute every saint in Christ Jesus. The
22 brethren which are with me salute you. All
the saints salute you, especially they that are
of Cæsar's household.

23 The grace of the Lord Jesus Christ be with
your spirit.

¹ Gr. *unto the ages of the ages.*

THE EPISTLE OF PAUL THE APOSTLE TO THE
COLOSSIANS.

¹ Gr. *the brother.*

² Or, *to those that are at Colossæ, holy and faithful brethren in Christ*

³ Many ancient authorities read *your.*

⁴ Or, *unto all pleasing, in every good work, bearing fruit and increasing &c.*

⁵ Or, *by*

PAUL, an apostle of Christ Jesus through the ¹ will of God, and Timothy ¹our brother, ²to the ² saints and faithful brethren in Christ *which are* at Colossæ: Grace to you and peace from God our Father.

We give thanks to God the Father of our ³ Lord Jesus Christ, praying always for you, having heard of your faith in Christ Jesus, and ⁴ of the love which ye have toward all the saints, because of the hope which is laid up for you ⁵ in the heavens, whereof ye heard before in the word of the truth of the gospel, which is ⁶ come unto you; even as it is also in all the world bearing fruit and increasing, as *it doth* in you also, since the day ye heard and knew the grace of God in truth; even as ye learned ⁷ of Epaphras our beloved fellow-servant, who is a faithful minister of Christ on ³our behalf, who also declared unto us your love in the ⁸ Spirit.

For this cause we also, since the day we ⁹ heard *it*, do not cease to pray and make request for you, that ye may be filled with the knowledge of his will in all spiritual wisdom and understanding, to walk worthily of the Lord ¹⁰ ⁴unto all pleasing, bearing fruit in every good work, and increasing ⁵in the knowledge of

11 God; ¹strengthened ²with all power, according
 to the might of his glory, unto all patience
 12 and longsuffering with joy; giving thanks unto
 the Father, who made ³us meet to be par-
 takers of the inheritance of the saints in light;
 13 who delivered us out of the power of darkness,
 and translated us into the kingdom of the Son
 14 of his love; in whom we have our redemption,
 15 the forgiveness of our sins: who is the image
 of the invisible God, the firstborn of all crea-
 16 tion; for in him were all things created, in
 the heavens and upon the earth, things visible
 and things invisible, whether thrones or do-
 minions or principalities or powers; all things
 have been created through him, and unto him;
 17 and he is before all things, and in him all things
 18 ⁴consist. And he is the head of the body, the
 church: who is the beginning, the firstborn
 from the dead; ⁵that in all things he might
 19 have the preeminence. ⁶For it was the good
 pleasure of the Father that in him should all
 20 the fulness dwell; and through him to reconcile
 all things ⁷unto ⁸himself, having made peace
 through the blood of his cross; through him,
 I say, whether things upon the earth, or things
 21 in the heavens. And you, being in time past
 alienated and enemies in your mind in your
 22 evil works, yet now ⁹hath he reconciled in the
 body of his flesh through death, to present you
 holy and without blemish and unreproveable
 23 before him: if so be that ye continue in the faith,
 grounded and stedfast, and not moved away
 from the hope of the gospel which ye heard,
 which was preached in all creation under
 heaven; whereof I Paul was made a minister.
 24 Now I rejoice in my sufferings for your
 sake, and fill up on my part that which is
 lacking of the afflictions of Christ in my flesh

¹ Gr. made
powerful.

² Or, in

³ Some ancient
authorities
read you.

⁴ That is,
hold together.

⁵ Or, that
among all he
might have

⁶ Or, For the
whole fulness
of God was
pleased to dwell
in him

⁷ Or, into him

⁸ Or, him

⁹ Some ancient
authorities
read ye have
been reconciled.

for his body's sake, which is the church ; whereof ²⁵
¹ Or, steward-
ship I was made a minister, according to the ¹dispen-
sation of God which was given me to you-ward,
 to fulfil the word of God, *even* the mystery ²⁶
 which hath been hid ²from all ages and gene-
 erations : but now hath it been manifested to
 his saints, to whom God was pleased to make ²⁷
 known what is the riches of the glory of this
 mystery among the Gentiles, which is Christ in
 you, the hope of glory: whom we proclaim, ²⁸
 admonishing every man and teaching every
 man in all wisdom, that we may present every
 man perfect in Christ ; whereunto I labour ²⁹
 also, striving according to his working, which
 worketh in me ³m mightily.

For I would have you know how greatly ¹ **2**
 I strive for you, and for them at Laodicea,
 and for as many as have not seen my face in
 the flesh ; that their hearts may be comforted, ²
 they being knit together in love, and unto all
 riches of the ⁴full assurance of understanding,
 that they may know the mystery of God,
⁵ *even* Christ, in whom are all the treasures of ³
 wisdom and knowledge hidden. This I say, ⁴
 that no one may delude you with persua-
 siveness of speech. For though I am absent ⁵
 in the flesh, yet am I with you in the spirit,
 joying and beholding your order, and the
 stedfastness of your faith in Christ.

As therefore ye received Christ Jesus the ⁶
 Lord, *so* walk in him, rooted and builded up ⁷
 in him, and stablished ⁶in your faith, even as ye
 were taught, abounding ⁷in thanksgiving.

⁸ Take heed lest there shall be any one that ⁸
 maketh spoil of you through his philosophy and
 vain deceit, after the tradition of men, after the
⁹rudiments of the world, and not after Christ:
 for in him dwelleth all the fulness of the ⁹

⁴ Or, fulness

⁵ The ancient authorities vary much in the text of this passage.

⁶ Or, by

⁷ Some ancient authorities insert *in it*.

⁸ Or, See whe-
ther

⁹ Or, elements

10 Godhead bodily, and in him ye are made full, who is the head of all principality and power :
 11 in whom ye were also circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision
 12 of Christ ; having been buried with him in baptism, wherein ye were also raised with him through faith in the working of God, who
 13 raised him from the dead. And you, being dead through your trespasses and the uncircumcision of your flesh, you, *I say*, did he quicken together with him, having forgiven us
 14 all our trespasses ; having blotted out ¹the bond written in ordinances that was against us, which was contrary to us : and he hath taken it out
 15 of the way, nailing it to the cross ; ²having put off from himself the principalities and the powers, he made a show of them openly, triumphing over them in it.

16 Let no man therefore judge you in meat, or in drink, or in respect of a feast day or a new
 17 moon or a sabbath day : which are a shadow of the things to come ; but the body is Christ's.
 18 Let no man rob you of your prize ³by a voluntary humility and worshipping of the angels, ⁴dwelling in the things which he hath
 5 seen, vainly puffed up by his fleshly mind,
 19 and not holding fast the Head, from whom all the body, being supplied and knit together through the joints and bands, increaseth with the increase of God.

20 If ye died with Christ from the ⁶rudiments of the world, why, as though living in the world,
 21 do ye subject yourselves to ordinances, Handle
 22 not, nor taste, nor touch (all which things are to perish with the using), after the precepts and
 23 doctrines of men ? Which things have indeed a show of wisdom in will-worship, and humility,

¹ Or, the bond that was against us by its ordinances &c.

² Or, having put off from himself his body, he made a show of the principalities &c.

³ Or, of his own mere will, by humility &c.

⁴ Or, taking his stand upon

⁵ Many authorities, some ancient, insert not.

⁶ Or, elements

and severity to the body; *but are* not of any
¹ value against the indulgence of the flesh.

If then ye were raised together with Christ, ¹ 3
 seek the things that are above, where Christ is,
 seated on the right hand of God. Set your ²
 mind on the things that are above, not on
 the things that are upon the earth. For ye ³
 died, and your life is hid with Christ in
 God. When Christ, *who is* ² our life, shall be ⁴
 manifested, then shall ye also with him ⁵ be
 manifested in glory.

³ Mortify therefore your members which are ⁵
 upon the earth; fornication, uncleanness,
 passion, evil desire, and covetousness, the
 which is idolatry; for which things' sake ⁶
 cometh the wrath of God ⁴ upon the sons
 of disobedience; ⁵ in the which ye also walked ⁷
 aforetime, when ye lived in these things. But ⁸
 now put ye also away all these; anger, wrath,
 malice, railing, shameful speaking out of your
 mouth: lie not one to another; seeing that ⁹
 ye have put off the old man with his doings,
 and have put on the new man, which is being ¹⁰
 renewed unto knowledge after the image of
 him that created him: where there cannot be ¹¹
 Greek and Jew, circumcision and uncircum-
 cision, barbarian, Scythian, bondman, freeman:
 but Christ is all, and in all.

Put on therefore, as God's elect, holy and ¹²
 beloved, a heart of compassion, kindness,
 humility, meekness, longsuffering; forbearing ¹³
 one another, and forgiving each other, if any
 man have a complaint against any; even as
⁶ the Lord forgave you, so also do ye: and above ¹⁴
 all these things *put on* love, which is the bond
 of perfectness. And let the peace of Christ ¹⁵
⁷ rule in your hearts, to the which also ye
 were called in one body; and be ye thankful.

² Many ancient authorities
read *your*.

³ Gr. *Make dead.*

⁴ Some ancient authorities
omit *upon the sons of dis-*
obedience. See
Eph. v. 6.

⁵ Or, *amongst whom*

⁶ Many ancient authorities
read *Christ.*

⁷ Gr. *arbitrate.*

- 16 Let the word of ¹Christ dwell in you richly in all wisdom; teaching and admonishing ²one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto
- 17 God. And whatsoever ye do, in word or in deed, *do* all in the name of the Lord Jesus, giving thanks to God the Father through him.
- 18 Wives, be in subjection to your husbands, as is fitting in the Lord. Husbands, love your wives, and be not bitter against them. Children, obey your parents in all things, for this is well-pleasing in the Lord. Fathers, provoke not your children, that they be not discouraged.
- 22 ³Servants, obey in all things them that are your ⁴masters according to the flesh; not with eye-service, as men-pleasers, but in singleness of heart, fearing the Lord: whatsoever ye do, work ⁵heartily, as unto the Lord, and not unto men; knowing that from the Lord ye shall receive the recompense of the inheritance: ye serve the Lord Christ. For he that doeth wrong shall ⁶receive again for the wrong that he hath done: and there is no
- 4 ¹ respect of persons. ⁴Masters, render unto your ³servants that which is just and ⁷equal; knowing that ye also have a Master in heaven.
- 2 Continue stedfastly in prayer, watching there-
3 in with thanksgiving; withal praying for us also, that God may open unto us a door for the word, to speak the mystery of Christ, for which
4 I am also in bonds; that I may make it manifest,
5 as I ought to speak. Walk in wisdom toward them that are without, ⁸redeeming the time.
- 6 Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer each one.
- 7 All my affairs shall Tychicus make known unto you, the beloved brother and faithful

¹ Some ancient authorities read *the Lord*: others, *God*.

² Or, *yourselves*

³ Gr. *Bond-servants*.

⁴ Gr. *lords*.

⁵ Gr. *from the soul*.

⁶ Gr. *receive again the wrong*.

⁷ Gr. *equality*.

⁸ Gr. *buying up the opportunity*.

minister and fellow-servant in the Lord : whom I have sent unto you for this very purpose, that ye may know our estate, and that he may comfort your hearts ; together with Onesimus, the faithful and beloved brother, who is one of you. They shall make known unto you all things that *are done* here.

Aristarchus my fellow-prisoner saluteth you, and Mark, the cousin of Barnabas (touching whom ye received commandments ; if he come unto you, receive him), and Jesus, which is called Justus, who are of the circumcision : these only *are my* fellow-workers unto the kingdom of God, men that have been a comfort unto me. Epaphras, who is one of you,

¹ Gr. bond-servant.

¹ servant of Christ Jesus, saluteth you, always striving for you in his prayers, that ye may stand perfect and fully assured in all the will of God. For I bear him witness, that he hath much labour for you, and for them in Laodicea, and for them in Hierapolis. Luke, the beloved physician, and Demas salute you. Salute the brethren that are in Laodicea, and ² Nymphas, and the church that is in ³ their house. And when ⁴this epistle hath been read among you, cause that it be read also in the church of the Laodiceans ; and that ye also read the epistle from Laodicea. And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

The salutation of me Paul with mine own hand. Remember my bonds. Grace be with you.

² The Greek may represent *Nympha*.

³ Some ancient authorities read *her*.

⁴ Gr. *the*.

THE FIRST EPISTLE OF PAUL THE APOSTLE
TO THE
THESSALONIANS.

1 ¹ PAUL, and Silvanus, and Timothy, unto the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace.

2 We give thanks to God always for you all,
3 making mention *of you* in our prayers; remem-
bering without ceasing your work of faith and
labour of love and patience of hope in our Lord
4 Jesus Christ, before our God and Father; know-
ing, brethren beloved of God, your election,
5 ¹how that our gospel came not unto you in
word only, but also in power, and in the ²Holy
Ghost, and *in* much ³assurance; even as ye
know what manner of men we shewed ourselves
6 toward you for your sake. And ye became
imitators of us, and of the Lord, having re-
ceived the word in much affliction, with joy of
7 the ²Holy Ghost; so that ye became an ensample
to all that believe in Macedonia and in Achaia.
8 For from you hath sounded forth the word of
the Lord, not only in Macedonia and Achaia,
but in every place your faith to God-ward is
gone forth; so that we need not to speak any
9 thing. For they themselves report concerning
us what manner of entering in we had unto
you; and how ye turned unto God from idols,
10 to serve a living and true God, and to wait
for his Son from heaven, whom he raised from
the dead, *even* Jesus, which delivereth us from
the wrath to come.

¹ Or, because
our gospel &c.

² Or, Holy
Spirit

³ Or, fulness

For yourselves, brethren, know our entering ¹ 2 in unto you, that it hath not been found vain: but having suffered before, and been shame- ² fully entreated, as ye know, at Philippi, we waxed bold in our God to speak unto you the gospel of God in much conflict. For our ex- ³hortation *is* not of error, nor of uncleanness, nor in guile: but even as we have been approved ⁴ of God to be intrusted with the gospel, so we speak; not as pleasing men, but God which proveth our hearts. For neither at any time ⁵ were we found using words of flattery, as ye know, nor a cloke of covetousness, God is witness; nor seeking glory of men, neither from ⁶ you, nor from others, when we might have ¹ been burdensome, as apostles of Christ. But we ⁷ were ²gentle in the midst of you, as when a nurse cherisheth her own children: even so, ⁸ being affectionately desirous of you, we were well pleased to impart unto you, not the gospel of God only, but also our own souls, because ye were become very dear to us. For ye re- ⁹member, brethren, our labour and travail: working night and day, that we might not burden any of you, we preached unto you the gospel of God. Ye are witnesses, and God ¹⁰ *also*, how holily and righteously and unblameably we behaved ourselves toward you that believe: as ye know how we *dealt with* each ¹¹ one of you, as a father with his own children, exhorting you, and encouraging *you*, and testifying, to the end that ye should walk worthily ¹² of God, who ³calleth you into his own kingdom and glory.

¹ Some ancient authorities read *called*.

² Gr. *the word of hearing*.

And for this cause we also thank God without ¹³ ceasing, that, when ye received from us ⁴the word of the message, *even the word* of God, ye accepted *it* not as the word of men, but, as it is

in truth, the word of God, which also worketh
¹⁴ in you that believe. For ye, brethren, became
imitators of the churches of God which are in
Judea in Christ Jesus: for ye also suffered the
same things of your own countrymen, even as
¹⁵ they did of the Jews; who both killed the Lord
Jesus and the prophets, and drove out us, and
please not God, and are contrary to all men;
¹⁶ forbidding us to speak to the Gentiles that they
may be saved; to fill up their sins alway: but the
wrath is come upon them to the uttermost.

¹⁷ But we, brethren, being bereaved of you for
¹a short season, in presence, not in heart, en-
deavoured the more exceedingly to see your
¹⁸ face with great desire: because we would fain
have come unto you, I Paul once and again;
¹⁹ and Satan hindered us. For what is our hope,
or joy, or crown of glorying? Are not even ye,
²⁰ before our Lord Jesus at his ²coming? For ye ²Gr. *presence*.

¹ Gr. *a season of an hour*.

³ 1 Wherefore when we could no longer forbear,
we thought it good to be left behind at Athens
² alone; and sent Timothy, our brother and
³ God's minister in the gospel of Christ, to
establish you, and to comfort *you* concerning
³ your faith; that no man be moved by these
afflictions; for yourselves know that hereunto
⁴ we are appointed. For verily, when we were
with you, we told you ⁴beforehand that we are
to suffer affliction; even as it came to pass, and
⁵ ye know. For this cause I also, when I could
no longer forbear, sent that I might know your
faith, lest by any means the tempter had
tempted you, and our labour should be in vain.
⁶ But when Timothy came even now unto us
from you, and brought us glad tidings of your
faith and love, and that ye have good remem-
brance of us always, longing to see us, even as

³ Some ancient authorities
read *fellow-worker with God*.

⁴ Or, *plainly*

we also *to see* you ; for this cause, brethren, we 7
were comforted over you in all our distress and
affliction through your faith : for now we live, 8
if ye stand fast in the Lord. For what thanks- 9
giving can we render again unto God for you,
for all the joy wherewith we joy for your sakes
before our God ; night and day praying exceed- 10
ingly that we may see your face, and may
perfect that which is lacking in your faith ?

Now may our God and Father himself, and 11
our Lord Jesus, direct our way unto you : and 12
the Lord make you to increase and abound in
love one toward another, and toward all men,
even as we also *do* toward you ; to the end he 13
may stablish your hearts unblameable in holiness
before our God and Father, at the ¹coming
of our Lord Jesus with all his saints.²

Finally then, brethren, we beseech and exhort ¹4
you in the Lord Jesus, that, as ye received of
us how ye ought to walk and to please God,
even as ye do walk,—that ye abound more
and more. For ye know what ³charge we 2
gave you through the Lord Jesus. For this 3
is the will of God, *even* your sanctification, that
ye abstain from fornication ; that each one of 4
you know how to possess himself of his own
vessel in sanctification and honour, not in the 5
passion of lust, even as the Gentiles which know
not God ; that no man ⁴transgress, and wrong 6
his brother in the matter : because the Lord is
an avenger in all these things, as also we ⁵fore-
warned you and testified. For God called us 7
not for uncleanness, but in sanctification. There- 8
fore he that rejecteth, rejecteth not man, but God,
who giveth his Holy Spirit unto you.

But concerning love of the brethren ye have 9
no need that one write unto you : for ye yourselves are taught of God to love one another ;

¹ Gr. *presence*.

² Many ancient authorities add
Amen.

³ Gr. *charges*.

⁴ Or, *overreach*

⁵ Or, *told you plainly*

10 for indeed ye do it toward all the brethren which are in all Macedonia. But we exhort you, brethren, that ye abound more and more; 11 and that ye ¹study to be quiet, and to do your own business, and to work with your hands, 12 even as we charged you; that ye may walk honestly toward them that are without, and may have need of nothing.

¹ Gr. *be ambitious.*

13 But we would not have you ignorant, brethren, concerning them that fall asleep; that ye sorrow 14 not, even as the rest, which have no hope. For if we believe that Jesus died and rose again, even so them also that are fallen asleep ²in 15 Jesus will God bring with him. For this we say unto you by the word of the Lord, that we that are alive, that are left unto the ³coming of the Lord, shall in no wise precede them that are 16 fallen asleep. For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and 17 the dead in Christ shall rise first: then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. 18 Wherefore ⁴comfort one another with these ⁴ Or, *exhort* words.

² Gr. *through.*
Or, *will God through Jesus*

³ Gr. *presence.*

5 1 But concerning the times and the seasons, brethren, ye have no need that aught be written unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief 2 in the night. When they are saying, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with 3 child; and they shall in no wise escape. But ye, brethren, are not in darkness, that that day 4 should overtake you ⁵ as a thief: for ye are all sons of light, and sons of the day: we are not 5 of the night, nor of darkness; so then let us not

⁵ Some ancient authorities
read as *thieves.*

sleep, as do the rest, but let us watch and be sober. For they that sleep sleep in the night; ⁷ and they that be drunken are drunken in the night. But let us, since we are of the day, be ⁸ sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation. For God appointed us not unto wrath, but unto ⁹ the obtaining of salvation through our Lord Jesus Christ, who died for us, that, whether we ¹⁰
¹wake or sleep, we should live together with him. Wherefore ²exhort one another, and build ¹¹ each other up, even as also ye do.

But we beseech you, brethren, to know them ¹² that labour among you, and are over you in the Lord, and admonish you; and to esteem them ¹³ exceeding highly in love for their work's sake. Be at peace among yourselves. And we ex- ¹⁴hort you, brethren, admonish the disorderly, encourage the fainthearted, support the weak, be longsuffering toward all. See that none render ¹⁵ unto any one evil for evil; but alway follow after that which is good, one toward another, and toward all. Rejoice alway; pray without ^{16, 17} ceasing; in every thing give thanks: for this is ¹⁸ the will of God in Christ Jesus to you-ward.

Quench not the Spirit; despise not prophesy- ^{19, 20} ings; ³prove all things; hold fast that which is ²¹ good; abstain from every ⁴form of evil. ²²

And the God of peace himself sanctify you ²³ wholly; and may your spirit and soul and body be preserved entire, without blame at the ⁵ coming of our Lord Jesus Christ. Faithful ²⁴ is he that calleth you, who will also do it.

Brethren, pray for us ⁶. ²⁵

Salute all the brethren with a holy kiss. I ^{26, 27} adjure you by the Lord that this epistle be read unto all the ⁷ brethren.

The grace of our Lord Jesus Christ be with you. ²⁸

¹ Or, *watch*

² Or, *comfort*

³ Many ancient authorities insert *but*.

⁴ Or, *appear-
ance*

⁵ Gr. *presence*.

⁶ Some ancient authorities add *also*.

⁷ Many ancient authorities insert *holy*.

THE SECOND EPISTLE OF PAUL THE APOSTLE

TO THE

THESSALONIANS.

1 1 PAUL, and Silvanus, and Timothy, unto the church of the Thessalonians in God our Father
2 and the Lord Jesus Christ; Grace to you and peace from God the Father and the Lord Jesus Christ.

3 We are bound to give thanks to God alway for you, brethren, even as it is meet, for that your faith groweth exceedingly, and the love of each one of you all toward one another
4 aboundeth; so that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and in the afflictions which ye endure; *which is* a manifest token of the righteous judgement of God; to the end that ye may be counted worthy of the kingdom
6 of God, for which ye also suffer: if so be that it is a righteous thing with God to recompense
7 affliction to them that afflict you, and to you that are afflicted rest with us, at the revelation of the Lord Jesus from heaven with the angels
8 of his power in flaming fire, rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord
9 Jesus: who shall suffer punishment, *even* eternal destruction from the face of the Lord and from
10 the glory of his might, when he shall come to be glorified in his saints, and to be marvelled

at in all them that believed (because our testimony unto you was believed) in that day. To 11 which end we also pray always for you, that our God may count you worthy of your calling, and fulfil every ¹desire of goodness and *every* work of faith, with power; that the name of 12 our Lord Jesus may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

¹ Gr. *good pleasure of goodness.*

² Gr. *in behalf of.*

³ Gr. *presence.*

Now we beseech you, brethren, ²touching the 1 2 ³coming of our Lord Jesus Christ, and our gathering together unto him; to the end that 2 ye be not quickly shaken from your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from us, as that the day of the Lord is *now* present; let no man beguile 3 you in any wise: for *it will not be*, except the falling away come first, and the man of ⁴sin be revealed, the son of perdition, he that opposeth 4 and exalteth himself against all that is called God or ⁵that is worshipped; so that he sitteth in the ⁶temple of God, setting himself forth as God. Remember ye not, that, when I was 5 yet with you, I told you these things? And 6 now ye know that which restraineth, to the end that he may be revealed in his own season. For 7 the mystery of lawlessness doth already work: ⁷only *there is* one that restraineth now, until he be taken out of the way. And then shall be 8 revealed the lawless one, whom the Lord ⁸Jesus shall ⁹slay with the breath of his mouth, and bring to nought by the manifestation of his ³coming; *even he*, whose ³coming is according 9 to the working of Satan with all ¹⁰power and signs and lying wonders, and with all deceit of ¹⁰unrighteousness for them that are perishing; because they received not the love of the truth, that they might be saved. And for this cause 11

⁷ Or, *only until he that now restraineth be taken &c.*

⁸ Some ancient authorities omit *Jesus.*

⁹ Some ancient authorities read *consume.*

¹⁰ Gr. *power and signs and wonders of falsehood.*

God sendeth them a working of error, that they
¹² should believe a lie: that they all might be
 judged who believed not the truth, but had
 pleasure in unrighteousness.

¹³ But we are bound to give thanks to God
 alway for you, brethren beloved of the Lord,
 for that God chose you ¹ from the beginning
 unto salvation in sanctification of the Spirit
¹⁴ and ² belief of the truth: whereunto he called
 you through our gospel, to the obtaining of
¹⁵ the glory of our Lord Jesus Christ. So then,
 brethren, stand fast, and hold the traditions
 which ye were taught, whether by word, or by
 epistle of ours.

¹⁶ Now our Lord Jesus Christ himself, and
 God our Father which loved us and gave us
 eternal comfort and good hope through grace,
¹⁷ comfort your hearts and stablish them in every
 good work and word.

³ ¹ Finally, brethren, pray for us, that the word
 of the Lord may run and be glorified, even as
² also *it is* with you; and that we may be deli-
 vered from unreasonable and evil men; for all
³ have not ³ faith. But the Lord is faithful, who ³ Or, *the faith*
 shall stablish you, and guard you from ⁴ the
⁴ evil *one*. And we have confidence in the Lord
 touching you, that ye both do and will do the
⁵ things which we command. And the Lord
 direct your hearts into the love of God, and
 into the patience of Christ.

⁶ Now we command you, brethren, in the name
 of our Lord Jesus Christ, that ye withdraw
 yourselves from every brother that walketh dis-
 orderly, and not after the tradition which ⁵ they
⁷ received of us. For yourselves know how ye
 ought to imitate us: for we behaved not our-
⁸ selves disorderly among you; neither did we
 eat bread for nought at any man's hand, but

¹ Many ancient authorities
 read as first-
 fruits.

² Or, *faith*

³ Or, *the faith*

⁴ Or, *evil*

⁵ Some ancient
 authorities
 read *ye*.

in labour and travail, working night and day, that we might not burden any of you: not 9 because we have not the right, but to make ourselves an ensample unto you, that ye should imitate us. For even when we were with you, 10 this we commanded you, If any will not work, neither let him eat. For we hear of some that 11 walk among you disorderly, that work not at all, but are busybodies. Now them that are 12 such we command and exhort in the Lord Jesus Christ, that with quietness they work, and eat their own bread. But ye, brethren, 13 be not weary in well-doing. And if any man 14 obeyeth not our word by this epistle, note that man, that ye have no company with him, to the end that he may be ashamed. And *yet* count 15 him not as an enemy, but admonish him as a brother.

Now the Lord of peace himself give you 16 peace at all times in all ways. The Lord be with you all.

The salutation of me Paul with mine own 17 hand, which is the token in every epistle: so I write. The grace of our Lord Jesus Christ be 18 with you all.

THE FIRST EPISTLE OF PAUL THE APOSTLE

TO

T I M O T H Y.

1 ¹ PAUL, an apostle of Christ Jesus according to the commandment of God our Saviour, and ² Christ Jesus our hope; unto Timothy, my true child in faith: Grace, mercy, peace, from God the Father and Christ Jesus our Lord.

3 As I exhorted thee to tarry at Ephesus, when I was going into Macedonia, that thou mightest charge certain men not to teach a ⁴ different doctrine, neither to give heed to fables and endless genealogies, the which minister questionings, rather than a ¹ dispensation of God ^{1 Or, stewardship} ⁵ which is in faith; *so do I now*. But the end of the charge is love out of a pure heart and ⁶ a good conscience and faith unfeigned: from which things some having ² swerved have turned ^{2 Gr. missed the mark.} ⁷ aside unto vain talking; desiring to be teachers of the law, though they understand neither what they say, nor whereof they confidently ⁸ affirm. But we know that the law is good, if ⁹ a man use it lawfully, as knowing this, that law is not made for a righteous man, but for the lawless and unruly, for the ungodly and sinners, for the unholy and profane, for ³ murderers of fathers and ^{3 Or, smiters} ³ murderers of mothers, for man-slayers, for fornicators, for abusers of themselves with men, for men-stealers, for liars, for

false swearers, and if there be any other thing contrary to the ¹sound ²doctrine ; according to ¹¹ the gospel of the glory of the blessed God, which was committed to my trust.

¹ Gr. *healthful.*

² Or, *teaching*

³ Some ancient authorities read *enableth.*

I thank him that ³enabled me, *even* Christ ¹² Jesus our Lord, for that he counted me faithful, appointing me to *his* service ; though I was ¹³ before a blasphemer, and a persecutor, and injurious : howbeit I obtained mercy, because I did it ignorantly in unbelief ; and the grace of our ¹⁴ Lord abounded exceedingly with faith and love which is in Christ Jesus. Faithful is the say- ¹⁵ ing, and worthy of all acceptation, that Christ Jesus came into the world to save sinners ; of whom I am chief : howbeit for this cause I ¹⁶ obtained mercy, that in me as chief might Jesus Christ shew forth all his longsuffering, for an ensample of them which should hereafter believe on him unto eternal life. Now unto the ¹⁷ King ⁴eternal, incorruptible, invisible, the only God, *be honour and glory* ⁵for ever and ever. Amen.

⁴ Gr. *of the ages.*

⁵ Gr. *unto the ages of the ages.*

⁶ Or, *led the way to thee*

This charge I commit unto thee, my child ¹⁸ Timothy, according to the prophecies which ⁶went before on thee, that by them thou mayest war the good warfare ; holding faith and a good ¹⁹ conscience ; which some having thrust from them made shipwreck concerning the faith : of whom is Hymenæus and Alexander ; whom ²⁰ I delivered unto Satan, that they might be taught not to blaspheme.

⁷ Gr. *to make supplications, &c.*

I exhort therefore, first of all, ⁷that supplica- ¹ 2 tions, prayers, intercessions, thanksgivings, be made for all men ; for kings and all that are in ² high place ; that we may lead a tranquil and quiet life in all godliness and gravity. This is ³ good and acceptable in the sight of God our Saviour ; who willetteth that all men should be ⁴

saved, and come to the knowledge of the truth.
 5 For there is one God, one mediator also between God and men, *himself* man, Christ Jesus,
 6 who gave himself a ransom for all; the testimony *to be borne* in its own times; whereunto
 7 I was appointed a ¹preacher and an apostle (I speak the truth, I lie not), a teacher of the Gentiles in faith and truth.

8 I desire therefore that the men pray in every place, lifting up holy hands, without wrath and
 9 ²disputing. In like manner, that women adorn themselves in modest apparel, with shamefastness and sobriety; not with braided hair, and
 10 gold or pearls or costly raiment; but (which becometh women professing godliness) through
 11 good works. Let a woman learn in quietness
 12 with all subjection. But I permit not a woman to teach, nor to have dominion over a man, but
 13 to be in quietness. For Adam was first formed,
 14 then Eve; and Adam was not beguiled, but the woman being beguiled hath fallen into
 15 transgression: but she shall be saved through
³the childbearing, if they continue in faith and love and sanctification with sobriety.

3 ⁴Faithful is the saying, If a man seeketh the office of a ⁵bishop, he desireth a good work.
 2 The ⁵bishop therefore must be without reproach, the husband of one wife, temperate, soberminded, orderly, given to hospitality, apt
 3 to teach; ⁶no brawler, no striker; but gentle,
 4 not contentious, no lover of money; one that ruleth well his own house, having *his* children
 5 in subjection with all gravity; (but if a man knoweth not how to rule his own house, how
 6 shall he take care of the church of God?) not a novice, lest being puffed up he fall into the
 7 ⁷condemnation of the devil. Moreover he must have good testimony from them that are with-

¹ Gr. *herald.*² Or, *doubting*³ Or, *her child-bearing*⁴ Some connect the words *Faithful is the saying* with the preceding paragraph.⁵ Or, *overseer*⁶ Or, *not quarrelsome over wine*⁷ Gr. *judgement.*

out; lest he fall into reproach and the snare of the devil. Deacons in like manner *must be* grave, not doubletongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them serve as deacons, if they be blameless. Women in like manner *must be* grave, not slanderers, temperate, faithful in all things. Let deacons be husbands of one wife, ruling their children and their own houses well. For they that have served well as deacons gain to themselves a good standing, and great boldness in the faith which is in Christ Jesus.

These things write I unto thee, hoping to come unto thee shortly; but if I tarry long, that thou mayest know how men ought to behave themselves in the house of God, which is the church of the living God, the pillar and ground of the truth. And without controversy great is the mystery of godliness; ³He who was manifested in the flesh, justified in the spirit, seen of angels, preached among the nations, believed on in the world, received up in glory.

But the Spirit saith expressly, that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of devils, through the hypocrisy of men that speak lies, ⁵branded in their own conscience as with a hot iron; forbidding to marry, and commanding to abstain from meats, which God created to be received with thanksgiving by them that believe and know the truth. For every creature of God is good, and nothing is to be rejected, if it be received with thanksgiving: for it is sanctified through the word of God and prayer.

If thou put the brethren in mind of these

¹ Or, how thou oughtest to behave thyself

² Or, stay

³ The word God, in place of He who, rests on no sufficient ancient evidence. Some ancient authorities read which.

⁴ Gr. demons.

⁵ Or, seared

things, thou shalt be a good minister of Christ Jesus, nourished in the words of the faith, and of the good doctrine which thou hast followed
7 until now: but refuse profane and old wives' fables. And exercise thyself unto godliness :
8 for bodily exercise is profitable ¹for a little ; but godliness is profitable for all things, having promise of the life which now is, and of that
9 which is to come. Faithful is the saying, and
10 worthy of all acceptation. For to this end we labour and strive, because we have our hope set on the living God, who is the Saviour of all men,
11 specially of them that believe. These things
12 command and teach. Let no man despise thy youth ; but be thou an ensample to them that believe, in word, in manner of life, in love, in
13 faith, in purity. Till I come, give heed to
14 reading, to exhortation, to teaching. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the
15 hands of the presbytery. Be diligent in these things ; give thyself wholly to them ; that thy
16 progress may be manifest unto all. Take heed to thyself, and to thy teaching. Continue in these things ; for in doing this thou shalt save both thyself and them that hear thee.

5 1 Rebuke not an elder, but exhort him as a
2 father; the younger men as brethren: the elder women as mothers; the younger as sisters,
3 in all purity. Honour widows that are widows
4 indeed. But if any widow hath children or grandchildren, let them learn first to shew piety towards their own family, and to requite their parents : for this is acceptable in the sight of
5 God. Now she that is a widow indeed, and desolate, hath her hope set on God, and continueth in supplications and prayers night and
6 day. But she that giveth herself to pleasure is

¹ Or, for little

dead while she liveth. These things also command, that they may be without reproach. But if any provideth not for his own, and specially his own household, he hath denied the faith, and is worse than an unbeliever. Let none be enrolled as a widow under threescore years old, having been the wife of one man, well reported of for good works; if she hath brought up children, if she hath used hospitality to strangers, if she hath washed the saints' feet, if she hath relieved the afflicted, if she hath diligently followed every good work. But younger widows refuse: for when they have waxed wanton against Christ, they desire to marry; having condemnation, because they have rejected their first faith. And withal they learn also to be idle, going about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not. I desire therefore that the younger widows marry, bear children, rule the household, give none occasion to the adversary for reviling: for already some are turned aside after Satan. If any woman that believeth hath widows, let her relieve them, and let not the church be burdened; that it may relieve them that are widows indeed.

Let the elders that rule well be counted worthy of double honour, especially those who labour in the word and in teaching. For the scripture saith, Thou shalt not muzzle the ox when he treadeth out the corn. And, The labourer is worthy of his hire. Against an elder receive not an accusation, except at the mouth of two or three witnesses. Them that sin reprove in the sight of all, that the rest also may be in fear. I charge thee in the sight of God, and Christ Jesus, and the elect angels, that thou observe these things without pre-

¹ Or, women

² Or, preference

²² judice, doing nothing by partiality. Lay hands hastily on no man, neither be partaker of other men's sins : keep thyself pure. Be no longer a drinker of water, but use a little wine for thy stomach's sake and thine often infirmities.
²⁴ Some men's sins are evident, going before unto judgement; and some men also they follow after. In like manner also ¹ there are good works that are evident ; and such as are otherwise cannot be hid.

6 ¹ Let as many as are ²servants under the yoke count their own masters worthy of all honour, that the name of God and the doctrine be not blasphemed. And they that have believing masters, let them not despise them, because they are brethren ; but let them serve them the rather, because they that ³partake of the benefit are believing and beloved. These things teach and exhort.
³ If any man teacheth a different doctrine, and consenteth not to ⁴sound words, *even* the words ⁴Gr. *healthful.* of our Lord Jesus Christ, and to the doctrine ⁵ which is according to godliness; he is puffed up, knowing nothing, but ⁵doting about questionings and disputes of words, whereof cometh envy, strife, railings, evil surmisings, wranglings of men corrupted in mind and bereft of the truth, supposing that godliness is a way of gain. But godliness with contentment is great gain : for we brought nothing into the world, for neither can we carry anything out ; but having food and covering ⁶we shall be there-
⁹ with content. But they that desire to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in de-
¹⁰ struction and perdition. For the love of money is a root of all ⁷kinds of evil : which some reaching after have been led astray from the faith,

¹ Gr. *the works that are good are evident.*

² Gr. *bond-servants.*

³ Or, *lay hold of*

⁴ Gr. *healthful.*

⁵ Gr. *sick.*

⁶ Or, *in these we shall have enough*

⁷ Gr. *evils.*

and have pierced themselves through with many sorrows.

But thou, O man of God, flee these things; ¹¹ and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight ¹² of the faith, lay hold on the life eternal, whereunto thou wast called, and didst confess the good confession in the sight of many witnesses. I charge thee in the sight of God, who ¹³

¹ Or, pre-serveth all things alive

² Or, his

³ Gr. them that reign as kings.

⁴ Gr. them that rule as lords.

⁵ Or, age

⁶ Or, ready to sympathise

⁷ Gr. the de-posit.

⁸ Gr. missed the mark.

¹ quickeneth all things, and of Christ Jesus, who before Pontius Pilate witnessed the good confession; that thou keep the commandment, ¹⁴ without spot, without reproach, until the appearing of our Lord Jesus Christ: which in ² its ¹⁵ own times he shall shew, who is the blessed and only Potentate, the King of ³ kings, and Lord of ⁴ lords; who only hath immortality, ¹⁶ dwelling in light unapproachable; whom no man hath seen, nor can see: to whom be honour and power eternal. Amen.

Charge them that are rich in this present ¹⁷ world, that they be not highminded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy; that they do good, that they be rich in ¹⁸ good works, that they be ready to distribute, ⁶ willing to communicate; laying up in store ¹⁹ for themselves a good foundation against the time to come, that they may lay hold on the life which is *life* indeed.

O Timothy, guard ⁷ that which is committed ²⁰ unto thee, turning away from the profane babblings and oppositions of the knowledge which is falsely so called; which some professing ²¹ have ⁸ erred concerning the faith.

Grace be with you.

THE SECOND EPISTLE OF PAUL THE APOSTLE

TO

T I M O T H Y.

- 1 1 PAUL, an apostle of Christ Jesus ¹by the will ^{1 Gr. through.} of God, according to the promise of the life
2 which is in Christ Jesus, to Timothy, my beloved child: Grace, mercy, peace, from God the Father and Christ Jesus our Lord.
- 3 I thank God, whom I serve from my fore-fathers in a pure conscience, how unceasing is my remembrance of thee in my supplications,
4 night and day longing to see thee, remembering
5 thy tears, that I may be filled with ²joy; having been reminded of the unfeigned faith that is in thee; which dwelt first in thy grandmother Lois, and thy mother Eunice; and, I am persuaded,
6 in thee also. For the which cause I put thee in remembrance that thou ³stir up the gift of ^{3 Gr. stir into flame.} God, which is in thee through the laying on of
7 my hands. For God gave us not a spirit of fearfulness; but of power and love and ⁴disci- ^{4 Gr. sobering.}
8 pline. Be not ashamed therefore of the testimony of our Lord, nor of me his prisoner: but suffer hardship with the gospel according to the
9 power of God; who saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before times eter-
10 nal, but hath now been manifested by the

appearing of our Saviour Christ Jesus, who abolished death, and brought life and incorruption to light through the gospel, whereunto I was ¹¹ appointed a ¹ preacher, and an apostle, and a teacher. For the which cause I suffer also these ¹² things : yet I am not ashamed ; for I know him whom I have believed, and I am persuaded that he is able to guard ²that which I have committed unto him against that day. Hold the pattern of ¹³ sound words which thou hast heard from me, in faith and love which is in Christ Jesus. ⁴ That ¹⁴ good thing which was committed unto *thee* guard through the ⁵Holy Ghost which dwelleth in us.

This thou knowest, that all that are in Asia ¹⁵ turned away from me ; of whom are Phygelus and Hermogenes. The Lord grant mercy unto ¹⁶ the house of Onesiphorus : for he oft refreshed me, and was not ashamed of my chain ; but, when ¹⁷ he was in Rome, he sought me diligently, and found me (the Lord grant unto him to find ¹⁸ mercy of the Lord in that day) ; and in how many things he ministered at Ephesus, thou knowest very well.

Thou therefore, my child, be strengthened in ¹ **2** the grace that is in Christ Jesus. And the things ² which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. ⁶ Suffer ³ hardship with *me*, as a good soldier of Christ Jesus. No soldier on service entangleth himself ⁴ in the affairs of *this* life ; that he may please him who enrolled him as a soldier. And if also a ⁵ man contend in the games, he is not crowned, except he have contended lawfully. The hus- ⁶ bandman that laboureth must be the first to partake of the fruits. Consider what I say ; for the ⁷ Lord shall give thee understanding in all things. Remember Jesus Christ, risen from the dead, of ⁸

¹ Gr. *herald.*

² Or, *that which he hath committed unto me*
Gr. *my de-
posit.*

³ Gr. *health-
ful.*

⁴ Gr. *The good deposit.*

⁵ Or, *Holy Spirit*

⁶ Or, *Take thy part in suf-
fering hard-
ship, as &c.*

the seed of David, according to my gospel :
 9 wherein I suffer hardship unto bonds, as a malefactor ; but the word of God is not bound.
 10 Therefore I endure all things for the elect's sake, that they also may obtain the salvation which is in Christ Jesus with eternal glory.
 11 Faithful is the ¹saying : For if we died with him, we shall also live with him : if we endure, we shall also reign with him : if we shall deny him, he also will deny us : if we are faithless, he abideth faithful ; for he cannot deny himself.

14 Of these things put them in remembrance, charging *them* in the sight of ²the Lord, that they strive not about words, to no profit, to the subverting of them that hear. Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, ³handling aright the word of truth. But shun profane babblings : for they will proceed further in ungodliness, and their word will ⁴eat as doth a gangrene : of whom is Hymenæus and Philetus ; men who concerning the truth have ⁵erred, saying that ⁶the resurrection is past already, and overthrow the faith of some. Howbeit the firm foundation of God standeth, having this seal, The Lord knoweth them that are his : and, Let every one that nameth the name of the Lord depart from unrighteousness. Now in a great house there are not only vessels of gold and of silver, but also of wood and of earth ; and some unto honour, and some unto dishonour. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, meet for the master's use, prepared unto every good work.
 22 But flee youthful lusts, and follow after righteousness, faith, love, peace, with them that call on the Lord out of a pure heart. But

¹ Or, *saying* ;
for if &c.

² Many ancient authorities read *God*.

³ Or, *holding a straight course in the word of truth*

⁴ Or, *rightly dividing the word of truth*

⁵ Or, *spread*

⁶ Gr. *missed the mark*

⁶ Some ancient authorities read *a resurrection*.

foolish and ignorant questionings refuse, knowing that they gender strifes. And the Lord's ²⁴
¹servant must not strive, but be gentle towards all, apt to teach, forbearing, in meekness ²cor- ²⁵
recting them that oppose themselves; if peradventure God may give them repentance unto the knowledge of the truth, and they may ³re- ²⁶
cover themselves out of the snare of the devil, having been ⁴taken captive ⁵by the Lord's servant unto the will of God.

But know this, that in the last days grievous ¹**3** times shall come. For men shall be lovers of ²self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without ³natural affection, implacable, slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure ⁴rather than lovers of God; holding a form of ⁵godliness, but having denied the power thereof: from these also turn away. For of these are ⁶they that creep into houses, and take captive silly women laden with sins, led away by divers lusts, ever learning, and never able to come to ⁷the knowledge of the truth. And like as Jannes ⁸and Jambres withstood Moses, so do these also withstand the truth; men corrupted in mind, reprobate concerning the faith. But they shall ⁹proceed no further: for their folly shall be evident unto all men, as theirs also came to be. But thou didst follow my teaching, conduct, ¹⁰purpose, faith, longsuffering, love, patience, persecutions, sufferings; what things befell me at Antioch, at Iconium, at Lystra; what persecutions I endured: and out of them all the Lord delivered me. Yea, and all that would live ¹²godly in Christ Jesus shall suffer persecution. But evil men and impostors shall wax worse and ¹³worse, deceiving and being deceived. But abide ¹⁴

¹ Gr. bond-servant.

² Or, instruct-ing

³ Gr. return to soberness.

⁴ Gr. taken alive.

⁵ Or, by the devil, unto the will of God
Gr. by him,
unto the will of him. In the Greek the two pronouns are different.

thou in the things which thou hast learned and hast been assured of, knowing of ¹ whom thou
 15 hast learned them; and that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith
 16 which is in Christ Jesus. ² Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for ³instruction which is
 17 in righteousness: that the man of God may be complete, furnished completely unto every good work.

¹ Gr. what persons.

² Or, Every scripture is inspired of God, and profitable

³ Or, discipline

4 1 ⁴ I charge *thee* in the sight of God, and of Christ Jesus, who shall judge the quick and the dead, and by his appearing and his kingdom;
 2 preach the word; be instant in season, out of season; ⁵ reprove, rebuke, exhort, with all long-
 3 suffering and teaching. For the time will come when they will not endure the ⁶ sound ⁷ doctrine; but, having itching ears, will heap to themselves
 4 teachers after their own lusts; and will turn away their ears from the truth, and turn aside
 5 unto fables. But be thou sober in all things, suffer hardship, do the work of an evangelist,
 6 fulfil thy ministry. For I am already being
 8 offered, and the time of my departure is
 7 come. I have fought the good fight, I have finished the course, I have kept the faith:
 8 henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day: and not only to me, but also to all them that have loved his appearing.

⁴ Or, I testify, in the sight... dead, both of his appearing &c.

⁵ Or, bring to the proof

⁶ Gr. health-ful.

⁷ Or, teaching

⁸ Gr. poured out as a drink-offering.

9 Do thy diligence to come shortly unto me:
 10 for Demas forsook me, having loved this present ⁹ world, and went to Thessalonica;
 11 Crescens to ¹⁰Galatia, Titus to Dalmatia. Only Luke is with me. Take Mark, and bring him with thee: for he is useful to me for ministering.

⁹ Or, age

¹⁰ Or, Gaul

But Tychicus I sent to Ephesus. The cloke ^{12, 13} that I left at Troas with Carpus, bring when thou comest, and the books, especially the parchments. Alexander the coppersmith ¹ did ¹⁴ me much evil: the Lord will render to him according to his works: of whom be thou ware ¹⁵ also; for he greatly withstood our words. At ¹⁶ my first defence no one took my part, but all forsook me: may it not be laid to their account. But the Lord stood by me, and ² strengthened ¹⁷ me; that through me the ³ message might be fully proclaimed, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion. The Lord will deliver me ¹⁸ from every evil work, and will save me unto his heavenly kingdom: to whom *be* the glory ⁴ for ever and ever. Amen.

Salute Prisca and Aquila, and the house of ¹⁹ Onesiphorus. Erastus abode at Corinth: but ²⁰ Trophimus I left at Miletus sick. Do thy ²¹ diligence to come before winter. Eubulus saluteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

The Lord be with thy spirit. Grace be with ²² you.

¹ Gr. shewed.

² Or, gave me power

³ Or, proclamation

⁴ Gr. unto the ages of the ages.

THE EPISTLE OF PAUL TO
T I T U S.

- 1 PAUL, a ¹servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the knowledge of the truth which is ²according to godliness, in hope of eternal life, which God, who cannot lie, promised before ³times eternal; but in ²his own seasons manifested his word in the ³message, wherewith I was intrusted according to the commandment ⁴of God our Saviour; to Titus, my true child after a common faith: Grace and peace from God the Father and Christ Jesus our Saviour.
- 5 For this cause left I thee in Crete, that thou shouldest set in order the things that were wanting, and appoint elders in every city, as I ⁶gave thee charge; if any man is blameless, the husband of one wife, having children that believe, who are not accused of riot or unruly.
- 7 For the ⁴bishop must be blameless, as God's steward; not selfwilled, not soon angry, ⁵no brawler, no striker, not greedy of filthy lucre; ⁴Or, overseer ⁵Or, not quarrelsome over wine
- 8 but given to hospitality, a lover of good, ⁶Gr. health-
9 soberminded, just, holy, temperate; holding to the faithful word which is according to the teaching, that he may be able both to exhort in the ⁶sound ⁷doctrine, and to convict the ⁷Or, teaching gainsayers.

For there are many unruly men, vain talkers ¹⁰ and deceivers, specially they of the circumcision, whose mouths must be stopped; men ¹¹ who overthrow whole houses, teaching things which they ought not, for filthy lucre's sake. One of themselves, a prophet of their own, said, ¹² Cretans are alway liars, evil beasts, idle ¹gluttons. This testimony is true. For which cause ¹³

¹ Gr. *bellies*.² Gr. *healthy*.

reprove them sharply, that they may be ²sound in the faith, not giving heed to Jewish fables, ¹⁴ and commandments of men who turn away from the truth. To the pure all things are ¹⁵ pure: but to them that are defiled and unbelieving nothing is pure; but both their mind and their conscience are defiled. They profess ¹⁶ that they know God; but by their works they deny him, being abominable, and disobedient, and unto every good work reprobate.

But speak thou the things which befit the ¹
³ sound ⁴doctrine: that aged men be temperate, ²
grave, soberminded, ²sound in faith, in love, in
patience: that aged women likewise be reverent ³
in demeanour, not slanderers nor enslaved to
much wine, teachers of that which is good; that ⁴
they may train the young women to love their
husbands, to love their children, *to be* sober- ⁵
minded, chaste, workers at home, kind, being
in subjection to their own husbands, that the
word of God be not blasphemed: the younger ⁶
men likewise exhort to be soberminded: in all ⁷
things shewing thyself an ensample of good
works; in thy doctrine *shewing* uncorruptness,
gravity, sound speech, that cannot be con- ⁸
demned; that he that is of the contrary part
may be ashamed, having no evil thing to say of
us. *Exhort* ⁵servants to be in subjection to ⁹
their own masters, *and* to be well-pleasing *to them*
in all things; not gainsaying; not purloining, ¹⁰

⁵ Gr. *bond-servants*.

but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things. For the grace of God ¹hath appeared, ¹Or, hath ap-peared to all men, bringing salvation
¹² bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously
¹³ and godly in this present ²world; looking for the blessed hope and appearing of the glory ³of
¹⁴ our great God and Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works.

¹⁵ These things speak and exhort and reprove with all ⁴authority. Let no man despise thee.

³ Put them in mind to be in subjection to rulers, to authorities, to be obedient, to be ²ready unto every good work, to speak evil of no man, not to be contentious, to be gentle, ³shewing all meekness toward all men. For we also were aforetime foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, hating one ⁴another. But when the kindness of God our ⁵Saviour, and his love toward man, appeared, not by works *done* in righteousness, which we did ourselves, but according to his mercy he saved us, through the ⁵washing of regeneration ⁶and ⁶renewing of the ⁷Holy Ghost, which he poured out upon us richly, through Jesus Christ our ⁷Saviour; that, being justified by his grace, we might be made ⁸heirs according to the hope ⁸of eternal life. Faithful is the saying, and concerning these things I will that thou affirm confidently, to the end that they which have believed God may be careful to ⁹maintain good works. These things are good and profitable ⁹unto men: but shun foolish questionings, and

¹ Or, hath ap-peared to all men, bringing salvation

² Or, age

³ Or, of the great God and our Saviour

⁴ Gr. com-mandment.

⁵ Or, laver
⁶ Or, and through re-newing

⁷ Or, Holy Spirit

⁸ Or, heirs, according to hope, of eternal life

⁹ Or, profess honest occupa-tions

genealogies, and strifes, and fightings about the law; for they are unprofitable and vain. A ¹⁰ man that is ¹heretical after a first and second admonition ²refuse; knowing that such a one ¹¹ is perverted, and sinneth, being self-condemned.

When I shall send Artemas unto thee, or ¹² Tychicus, give diligence to come unto me to Nicopolis: for there I have determined to winter. Set forward Zenas the lawyer and ¹³ Apollos on their journey diligently, that nothing be wanting unto them. And let our *people* also ¹⁴ learn to ³maintain good works for necessary ⁴uses, that they be not unfruitful.

All that are with me salute thee. Salute ¹⁵ them that love us in faith.

Grace be with you all.

¹ Or, *factious*

² Or, *avoid*

³ Or, *profess honest occupations*

⁴ Or, *wants*

THE EPISTLE OF PAUL TO
PHILEMON.

1 PAUL, a prisoner of Christ Jesus, and Timothy
1 our brother, to Philemon our beloved and
2 fellow-worker, and to Apphia ²our sister, and
to Archippus our fellow-soldier, and to the
3 church in thy house: Grace to you and peace
from God our Father and the Lord Jesus
Christ.

¹ Gr. *the brother.*
² Gr. *the sister.*

4 I thank my God always, making mention of
5 thee in my prayers, hearing of ³thy love, and
of the faith which thou hast toward the Lord
6 Jesus, and toward all the saints; that the
fellowship of thy faith may become effectual,
in the knowledge of every good thing which
7 is in ⁴you, unto Christ. For I had much joy
and comfort in thy love, because the hearts
of the saints have been refreshed through thee,
brother.

³ Or, *thy love
and faith*

⁴ Many ancient
authorities
read *us.*

8 Wherefore, though I have all boldness in
Christ to enjoin thee that which is befitting,
9 yet for love's sake I rather beseech, being such
a one as Paul ⁵the aged, and now a prisoner
10 also of Christ Jesus: I beseech thee for my
child, whom I have begotten in my bonds,
11 ⁶Onesimus, who was aforetime unprofitable to
thee, but now is profitable to thee and to me:
12 whom I have sent back to thee in his own
13 person, that is, my very heart: whom I would
fain have kept with me, that in thy behalf he

⁵ Or, *an am-
bassador, and
now &c.*

⁶ The Greek
word means
Helpful.

might minister unto me in the bonds of the gospel: but without thy mind I would do ¹⁴ nothing; that thy goodness should not be as of necessity, but of free will. For perhaps he ¹⁵ was therefore parted *from thee* for a season, that thou shouldest have him for ever; no ¹⁶ longer as a ¹servant, but more than a ¹servant, a brother beloved, specially to me, but how much rather to thee, both in the flesh and in the Lord. If then thou countest me a partner, ¹⁷ receive him as myself. But if he hath wronged ¹⁸ thee at all, or oweth *thee* aught, put that to mine account; I Paul write it with mine own ¹⁹ hand, I will repay it: that I say not unto thee how that thou owest to me even thine own self besides. Yea, brother, let me have ²⁰ joy of thee in the Lord: refresh my heart in Christ. Having confidence in thine obedience I write ²¹ unto thee, knowing that thou wilt do even beyond what I say. But withal prepare me ²² also a lodging: for I hope that through your prayers I shall be granted unto you.

Epaphras, my fellow-prisoner in Christ Jesus, ²³ saluteth thee; and so do Mark, Aristarchus, ²⁴ Demas, Luke, my fellow-workers.

The grace of ³our Lord Jesus Christ be with ²⁵ your spirit. ⁴Amen.

¹ Gr. *bond-servant*.

² Or, *help*

³ Some ancient authorities read *the*.

⁴ Many ancient authorities omit *Amen.*

THE EPISTLE OF PAUL THE APOSTLE TO THE
H E B R E W S.

1 ¹ GOD, having of old time spoken unto the fathers in the prophets by divers portions and ² in divers manners, hath at the end of these days spoken unto us in ¹his Son, whom he appointed heir of all things, through whom ¹Gr. *a Son.*
3 also he made the ²worlds; who being the ²Gr. *ages.*
effulgence of his glory, and ³the very image of his substance, and upholding all things by the word of his power, when he had made purification of sins, sat down on the right hand ³Or, *the impress of his substance*
4 of the Majesty on high; having become by so much better than the angels, as he hath inherited a more excellent name than they.
5 For unto which of the angels said he at any time,

Thou art my Son,
This day have I begotten thee ?

and again,

I will be to him a Father,
And he shall be to me a Son ?

6 ⁴ And when he again ⁵bringeth in the firstborn into ⁶the world he saith, And let all the ⁴Or, *And again, when he bringeth in*
7 angels of God worship him. And of the angels he saith, ⁵Or, *shall have brought in*

Who maketh his angels ⁷winds,
And his ministers a flame of fire :
8 but of the Son *he saith*,

Thy throne, O God, is for ever and ever ;

⁴ Or, *And again, when he bringeth in*

⁵ Or, *shall have brought in*

⁶ Gr. *the inhabited earth.*

⁷ Or, *spirits*

¹ The two
oldest Greek
manuscripts
read *his*.

And the sceptre of uprightness is the sceptre
of ¹thy kingdom.

Thou hast loved righteousness, and hated ⁹
iniquity;

Therefore God, thy God, hath anointed
thee

With the oil of gladness above thy fellows.

And,

Thou, Lord, in the beginning hast laid the
foundation of the earth,

And the heavens are the works of thy
hands :

They shall perish; but thou continuest : ¹¹

And they all shall wax old as doth a gar-
ment;

And as a mantle shalt thou roll them up, ¹²

As a garment, and they shall be changed :

But thou art the same,

And thy years shall not fail.

But of which of the angels hath he said at ¹³
any time,

Sit thou on my right hand,

Till I make thine enemies the footstool of
thy feet ?

Are they not all ministering spirits, sent forth ¹⁴
to do service for the sake of them that shall
inherit salvation ?

Therefore we ought to give the more earnest ¹ ²
heed to the things that were heard, lest haply
we drift away *from them*. For if the word ²
spoken through angels proved steadfast, and
every transgression and disobedience received
a just recompence of reward; how shall we ³
escape, if we neglect so great salvation ? which
having at the first been spoken through the
Lord, was confirmed unto us by them that
heard; God also bearing witness with them, ⁴
both by signs and wonders, and by manifold

powers, and by ¹gifts of the ²Holy Ghost, according to his own will.

¹ Gr. distributions.

² Or, *Holy Spirit*: and so throughout this book.

³ Gr. *the inhabited earth*.

⁴ Or, *for a little while lower*

⁵ Many authorities omit *And didst...hands.*

5 For not unto angels did he subject ³the world to come, whereof we speak. But one hath somewhere testified, saying,

What is man, that thou art mindful of him ?

Or the son of man, that thou visitest him ?

7 Thou madest him ⁴a little lower than the angels ;

Thou crownedst him with glory and honour,

5 And didst set him over the works of thy hands :

8 Thou didst put all things in subjection under his feet.

For in that he subjected all things unto him, he left nothing that is not subject to him. But now we see not yet all things subjected 9 to him. But we behold him who hath been made ⁴a little lower than the angels, *even Jesus*, because of the suffering of death crowned with glory and honour, that by the grace of God 10 he should taste death for every *man*. For it became him, for whom are all things, and through whom are all things, ⁶in bringing many sons unto glory, to make the ⁷author of their salvation perfect through sufferings. For both he that sanctifieth and they that are sanctified are all of one : for which cause he is not ashamed 11 to call them brethren, saying,

⁶ Or, *having brought*

⁷ Or, *captain*

I will declare thy name unto my brethren,

In the midst of the ⁸congregation will I sing thy praise.

⁸ Or, *church*

13 And again, I will put my trust in him. And again, Behold, I and the children which God

14 hath given me. Since then the children are sharers in ⁹flesh and blood, he also himself in like manner partook of the same; that through death he ¹⁰might bring to nought

⁹ Gr. *blood and flesh*.

¹⁰ Or, *may*

¹ Or, *hath*² Or, *may*³ Or, *For having been himself tempted in that wherein he hath suffered*⁴ Or, *wherein*⁵ Gr. *made*.⁶ That is,
God's house.
See Num. xii.⁷.⁷ Or, *esta-
blished*

him that ¹had the power of death, that is, the devil; and ²might deliver all them who through ¹⁵ fear of death were all their lifetime subject to bondage. For verily not of angels doth he ¹⁶ take hold, but he taketh hold of the seed of Abraham. Wherefore it behoved him in all ¹⁷ things to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people. ³For ⁴in that ¹⁸ he himself hath suffered being tempted, he is able to succour them that are tempted.

Wherefore, holy brethren, partakers of a ¹**3** heavenly calling, consider the Apostle and High Priest of our confession, *even Jesus*; who ² was faithful to him that ⁵appointed him, as also was Moses in all ⁶his house. For he hath been ³ counted worthy of more glory than Moses, by so much as he that ⁷built the house hath more honour than the house. For every house is ⁴ ⁷builded by some one; but he that ⁷built all things is God. And Moses indeed was faithful ⁵ in all ⁶his house as a servant, for a testimony of those things which were afterward to be spoken; but Christ as a son, over ⁶his house; ⁶ whose house are we, if we hold fast our boldness and the glorying of our hope firm unto the end. Wherefore, even as the Holy Ghost saith, ⁷

To-day if ye shall hear his voice,

Harden not your hearts, as in the pro- ⁸ vocation,

Like as in the day of the temptation in the wilderness,

⁸Wherewith your fathers tempted *me* by ⁹ proving *me*,

And saw my works forty years.

Wherefore I was displeased with this gene- ¹⁰ ration,

⁶ Or, *Where*

And said, They do alway err in their heart:
But they did not know my ways;

11 As I sware in my wrath,

¹ They shall not enter into my rest.

12 Take heed, brethren, lest haply there shall be in
any one of you an evil heart of unbelief, in fall-
13 ing away from the living God: but exhort one
another day by day, so long as it is called To-
day; lest any one of you be hardened by the
14 deceitfulness of sin: for we are become par-
takers ² of Christ, if we hold fast the beginning ² Or, *with*
15 of our confidence firm unto the end: while it
is said,

To-day if ye shall hear his voice,
Harden not your hearts, as in the pro-
vocation.

16 For who, when they heard, did provoke? nay,
did not all they that came out of Egypt by
17 Moses? And with whom was he displeased
forty years? was it not with them that sinned,
18 whose ³ carcases fell in the wilderness? And ³ Gr. *limbs.*

to whom sware he that they should not enter
into his rest, but to them that were disobe-
19 dient? And we see that they were not able to
enter in because of unbelief.

4 1 Let us fear therefore, lest haply, a promise
being left of entering into his rest, any one of
2 you should seem to have come short of it. For
indeed we have had ⁴ good tidings preached unto
us, even as also they: but the word of hearing
did not profit them, because ⁵they were not
3 united by faith with them that heard. ⁶ For
we which have believed do enter into that rest;
even as he hath said,

As I sware in my wrath,

¹ They shall not enter into my rest:

although the works were finished from the
4 foundation of the world. For he hath said

¹ Gr. *If they shall enter.*

³ Gr. *limbs.*

⁴ Or, *a gospel*

⁵ Some ancient authorities read *it was.*

⁶ Some ancient authorities read *We therefore.*

somewhere of the seventh day on this wise,
And God rested on the seventh day from all
his works ; and in this place again, 5

¹ Gr. *If they shall enter.*

² Or, *the gospel was*

³ Or, *To-day, saying in David, after so long a time, as it hath been &c.*

⁴ Gr. *Jesus.*

¹ They shall not enter into my rest.
Seeing therefore it remaineth that some should 6
enter thereinto, and they to whom ² the good
tidings were before preached failed to enter in
because of disobedience, he again defineth a 7
certain day, ³saying in David, after so long a
time, To-day, as it hath been before said,

To-day if ye shall hear his voice,

Harden not your hearts.

For if ⁴ Joshua had given them rest, he would 8
not have spoken afterward of another day.
There remaineth therefore a sabbath rest for 9
the people of God. For he that is entered into 10
his rest hath himself also rested from his works,
as God did from his. Let us therefore give 11
diligence to enter into that rest, that no man
fall ⁵after the same example of disobedience.
For the word of God is living, and active, and 12
sharper than any two-edged sword, and piercing
even to the dividing of soul and spirit, of both
joints and marrow, and quick to discern the
thoughts and intents of the heart. And there 13
is no creature that is not manifest in his sight :
but all things are naked and laid open before
the eyes of him with whom we have to do.

Having then a great high priest, who hath 14
passed through the heavens, Jesus the Son of
God, let us hold fast our confession. For we 15
have not a high priest that cannot be touched
with the feeling of our infirmities ; but one that
hath been in all points tempted like as we are,
yet without sin. Let us therefore draw near 16
with boldness unto the throne of grace, that we
may receive mercy, and may find grace to help
us in time of need.

5 1 For every high priest, being taken from among men, is appointed for men in things pertaining to God, that he may offer both
 2 gifts and sacrifices for sins: who can bear gently with the ignorant and erring, for that he
 3 himself also is compassed with infirmity; and by reason thereof is bound, as for the people, so
 4 also for himself, to offer for sins. And no man taketh the honour unto himself, but when he
 5 is called of God, even as was Aaron. So Christ also glorified not himself to be made a high priest, but he that spake unto him,

Thou art my Son,

This day have I begotten thee:

6 as he saith also in another *place*,

Thou art a priest for ever

After the order of Melchizedek.

7 Who in the days of his flesh, having offered up prayers and supplications with strong crying and tears unto him that was able to save him
 1^{from} death, and having been heard for his
 8 godly fear, though he was a Son, yet learned obedience by the things which he suffered;
 9 and having been made perfect, he became unto all them that obey him the ²author of eternal
 10 salvation; named of God a high priest after the order of Melchizedek.

¹ Or, *out of*

² Gr. *cause*.

11 Of ³whom we have many things to say, and ³ Or, *which* hard of interpretation, seeing ye are become
 12 dull of hearing. For when by reason of the time ye ought to be teachers, ye have need again ⁴that some one teach you the rudiments of the ⁵first principles of the oracles of God; and are become such as have need of milk,
 13 and not of solid food. For every one that partaketh of milk is without experience of the
 14 word of righteousness; for he is a babe. But solid food is for ⁶fullgrown men, *even* those who

⁴ Or, *that one teach you which be the rudiments*

⁵ Gr. *beginning*.

⁶ Or, *perfect*

by reason of use have their senses exercised to discern good and evil.

¹ Gr. leave
the word of
the beginning
of Christ.

² Or, full
growth

³ Some ancient
authorities
read, even the
teaching of.

⁴ Or, washings

⁵ Or, having
both tasted of
... and being
made ... and
having tasted
&c.

⁶ Or, tasted the
word of God
that it is good

⁷ Or, the while

Wherefore let us ¹cease to speak of the first ¹ 6 principles of Christ, and press on unto ² perfection; not laying again a foundation of repentance from dead works, and of faith toward God, ³ of the teaching of ⁴ baptisms, and of ² laying on of hands, and of resurrection of the dead, and of eternal judgement. And this will ³ we do, if God permit. For as touching those ⁴ who were once enlightened ⁵ and tasted of the heavenly gift, and were made partakers of the Holy Ghost, and ⁶tasted the good word of God, ⁵ and the powers of the age to come, and *then* fell ⁶ away, it is impossible to renew them again unto repentance; ⁷seeing they crucify to themselves the Son of God afresh, and put him to an open shame. For the land which hath drunk ⁷ the rain that cometh oft upon it, and bringeth forth herbs meet for them for whose sake it is also tilled, receiveth blessing from God: but if ⁸ it beareth thorns and thistles, it is rejected and nigh unto a curse; whose end is to be burned.

But, beloved, we are persuaded better things ⁹ of you, and things that ⁸accompany salvation, though we thus speak: for God is not unrighteous to forget your work and the love which ye shewed toward his name, in that ye ministered unto the saints, and still do minister. And we desire that each one of you may shew ¹¹ the same diligence unto the ⁹fulness of hope even to the end: that ye be not sluggish, but ¹² imitators of them who through faith and patience inherit the promises.

For when God made promise to Abraham, ¹³ since he could swear by none greater, he sware by himself, saying, Surely blessing I will ¹⁴ bless thee, and multiplying I will multiply thee.

⁸ Or, are near
to

⁹ Or, full
assurance

15 And thus, having patiently endured, he obtained the promise. For men swear by the greater: and in every dispute of theirs the oath is final for confirmation. Wherein God, being minded to shew more abundantly unto the heirs of the promise the immutability of his counsel, ¹interposed with an oath: that by two immutable things, in which it is impossible for God to lie, we may have a strong encouragement, who have fled for refuge to lay hold of the hope set before us; which we have as an anchor of the soul, *a hope* both sure and stedfast and entering into that which is within the veil; whither as a forerunner Jesus entered for us, having become a high priest for ever after the order of Melchizedek.

7 1 For this Melchizedek, king of Salem, priest of God Most High, who met Abraham returning from the slaughter of the kings, and blessed him, to whom also Abraham divided a tenth part of all (being first, by interpretation, King of righteousness, and then also King of Salem, which is, King of peace; without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like unto the Son of God), abideth a priest continually.

4 Now consider how great this man was, unto whom Abraham, the patriarch, gave a tenth out of the chief spoils. And they indeed of the sons of Levi that receive the priest's office have commandment to take tithes of the people according to the law, that is, of their brethren, though these have come out of the loins of Abraham: but he whose genealogy is not counted from them hath taken tithes of Abraham, and hath blessed him that hath the promises. But without any dispute the less is blessed of the better. And here men

¹ Gr. *mediated.*

that die receive tithes ; but there one, of whom it is witnessed that he liveth. And, so to say, ⁹ through Abraham even Levi, who receiveth tithes, hath paid tithes ; for he was yet in the ¹⁰ loins of his father, when Melchizedek met him.

Now if there was perfection through the ¹¹ Levitical priesthood (for under it hath the people received the law), what further need *was there* that another priest should arise after the order of Melchizedek, and not be reckoned after the order of Aaron ? For the priesthood being ¹² changed, there is made of necessity a change also ¹³ of the law. For he of whom these things ¹³ are said ² belongeth to another tribe, from which no man hath given attendance at the altar. For it is evident that our Lord hath sprung ¹⁴ out of Judah ; as to which tribe Moses spake nothing concerning priests. And *what we say* ¹⁵ is yet more abundantly evident, if after the likeness of Melchizedek there ariseth another priest, who hath been made, not after the law of a ¹⁶ carnal commandment, but after the power of an ¹⁷ endless life : for it is witnessed *of him*,

Thou art a priest for ever

After the order of Melchizedek.

For there is a disannulling of a foregoing ¹⁸ commandment because of its weakness and unprofitableness (for the law made nothing ¹⁹ perfect), and a bringing in thereupon of a better hope, through which we draw nigh unto God. And inasmuch as *it is* not without the ²⁰ taking of an oath (for they indeed have been ²¹ made priests without an oath ; but he with an oath ⁴ by him that saith ⁵ of him,

The Lord sware and will not repent himself,

Thou art a priest for ever) ;

by so much also hath Jesus become the surety ²² of a better ⁶covenant. And they indeed have ²³

¹ Or, *of law*

² Gr. *hath par-*
taken of. See
ch. ii. ^{14.}

³ Gr. *indis-*
solute.

⁴ Or, *through*

⁵ Or, *unto*

⁶ Or, *testament*

been made priests many in number, because that by death they are hindered from continuing : but he, because he abideth for ever, ¹ hath his priesthood ² unchangeable. Wherefore also he is able to save ³ to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them.

²⁶ For such a high priest became us, holy, guileless, undefiled, separated from sinners, ²⁷ and made higher than the heavens ; who needeth not daily, like those high priests, to offer up sacrifices, first for his own sins, and then for the *sins* of the people : for this he did once for all, when he offered up himself. ²⁸ For the law appointeth men high priests, having infirmity ; but the word of the oath, which was after the law, *appointeth* a Son, perfected for evermore.

⁸ ¹ Now ⁵ in the things which we are saying the chief point *is this* : We have such a high priest, who sat down on the right hand of the ² throne of the Majesty in the heavens, a minister of ⁶the sanctuary, and of the true tabernacle, which the Lord pitched, not man. For every high priest is appointed to offer both gifts and sacrifices : wherefore it is necessary that this *high priest* also have somewhat to offer. Now if he were on earth, he would not be a priest at all, seeing there are those who ⁵ offer the gifts according to the law ; who serve *that which is* a copy and shadow of the heavenly things, even as Moses is warned *of God* when he is about to ⁷make the tabernacle : for, See, saith he, that thou make all things according to the pattern that was shewed thee in the ⁶ mount. But now hath he obtained a ministry the more excellent, by how much also he is the mediator of a better ⁸covenant, which hath been

¹ Or, *hath a priesthood that doth not pass to another*

² Or, *inviolable*

³ Gr. *completely*.

⁴ Or, *Now to sum up what we are saying : We have d.*

⁵ Gr. *upon.*

⁶ Or, *holy things*

⁷ Or, *complete*

⁸ Or, *testament*

enacted upon better promises. For if that first ⁷ covenant had been faultless, then would no place have been sought for a second. For finding ⁸ fault with them, he saith,

Behold, the days come, saith the Lord,
That I will ¹make a new ²covenant with the
house of Israel and with the house of
Judah;

Not according to the ²covenant that I made ⁹
with their fathers

In the day that I took them by the hand to
lead them forth out of the land of
Egypt;

For they continued not in my ²covenant,
And I regarded them not, saith the Lord.
For this is the ²covenant that ³I will make ¹⁰
with the house of Israel

After those days, saith the Lord ;
I will put my laws into their mind,
And on their heart also will I write them :
And I will be to them a God,
And they shall be to me a people :
And they shall not teach every man his ¹¹
fellow-citizen,
And every man his brother, saying, Know
the Lord :

For all shall know me,
From the least to the greatest of them.
For I will be merciful to their iniquities, ¹²
And their sins will I remember no more.

In that he saith, A new *covenant*, he hath made ¹³
the first old. But that which is becoming old
and waxeth aged is nigh unto vanishing away.

Now even the first *covenant* had ordinances of ¹⁴ **9**
divine service, and its sanctuary, *a sanctuary* of
this world. For there was a tabernacle pre- ²
pared, the first, wherein ⁴were the candlestick,
and the table, and ⁵the shewbread ; which is

¹ Gr. accom-
plish.

² Or, testament

³ Gr. *I will*
covenant.

⁴ Or, are

⁵ Gr. *the set-*
ting forth of
the loaves.

3 called the Holy place. And after the second
 4 veil, the tabernacle which is called the Holy of
 holies ; having a golden ¹censer, and the ark of
 the covenant overlaid round about with gold,
 wherein ²*was* a golden pot holding the manna,
 and Aaron's rod that budded, and the tables of
 5 the covenant ; and above it cherubim of glory
 overshadowing ³the mercy-seat ; of which things
 6 we cannot now speak severally. Now these
 things having been thus prepared, the priests
 go in continually into the first tabernacle, ac-
 7 complishing the services ; but into the second
 the high priest alone, once in the year, not with-
 out blood, which he offereth for himself, and for
 8 the ⁴errors of the people : the Holy Ghost this
 signifying, that the way into the holy place hath
 not yet been made manifest, while as the first
 9 tabernacle is yet standing ; which *is* a parable
 for the time *now* present ; according to which
 are offered both gifts and sacrifices that
 cannot, as touching the conscience, make the
 10 worshipper perfect, *being* only (with meats and
 drinks and divers washings) carnal ordinances,
 imposed until a time of reformation.

11 But Christ having come a high priest of ⁵the
 good things to come, through the greater and
 more perfect tabernacle, not made with hands,
 12 that is to say, not of this creation, nor yet
 through the blood of goats and calves, but
 through his own blood, entered in once for
 all into the holy place, having obtained eter-
 13 nal redemption. For if the blood of goats
 and bulls, and the ashes of a heifer sprinkling
 them that have been defiled, sanctify unto the
 14 cleanness of the flesh : how much more shall
 the blood of Christ, who through the eternal
 Spirit offered himself without blemish unto
 God, cleanse ⁶your conscience from dead works

¹ Or, *altar of incense*

² Or, is

³ Gr. *the propitiatory*.

⁴ Gr. *ignorances*.

⁵ Some ancient authorities read *the good things that are come*.

⁶ Many ancient authorities read *our*.

¹ The Greek word here used signifies both *covenant* and *testament*.

² Gr. *be brought*.

³ Gr. *over the dead*.

⁴ Or, *for it doth never.. liveth*.

to serve the living God? And for this cause he ¹⁵ is the mediator of a new ¹covenant, that a death having taken place for the redemption of the transgressions that were under the first ¹covenant, they that have been called may receive the promise of the eternal inheritance. For ¹⁶ where a ¹testament is, there must of necessity ² be the death of him that made it. For a ¹⁷ ¹testament is of force ³where there hath been death: ⁴for doth it ever avail while he that made it liveth? Wherefore even the first *covenant* ¹⁸ hath not been dedicated without blood. For when every commandment had been spoken ¹⁹ by Moses unto all the people according to the law, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself, and all the people, saying, This is the blood of the ¹cove- ²⁰ nant which God commanded to you-ward. Moreover the tabernacle and all the vessels of ²¹ the ministry he sprinkled in like manner with the blood. And according to the law, I may ²² almost say, all things are cleansed with blood, and apart from shedding of blood there is no remission.

It was necessary therefore that the copies of ²³ the things in the heavens should be cleansed with these; but the heavenly things themselves with better sacrifices than these. For Christ ²⁴ entered not into a holy place made with hands, like in pattern to the true; but into heaven itself, now to appear before the face of God for us: nor yet that he should offer himself often; ²⁵ as the high priest entereth into the holy place year by year with blood not his own; else ²⁶ must he often have suffered since the foundation of the world: but now once at the ⁵end of the ages hath he been manifested to put

⁵ Or, *consummation*

27 away sin ¹ by the sacrifice of himself. And inasmuch as it is ²appointed unto men once to die, and after this *cometh* judgement; so Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for him, unto salvation.

¹ Or, *by his sacrifice.*

² Gr. *laid up for.*

10 1 For the law having a shadow of the good things to come, not the very image of the things, ³ they can never with the same sacrifices year by year, which they offer continually, make perfect them that draw nigh. Else would they not have ceased to be offered, because the worshippers, having been once cleansed, would have had no more conscience of sins ? 3 But in those *sacrifices* there is a remembrance 4 made of sins year by year. For it is impossible that the blood of bulls and goats should take 5 away sins. Wherefore when he cometh into the world, he saith,

Sacrifice and offering thou wouldest not,
But a body didst thou prepare for me ;

6 In whole burnt offerings and *sacrifices* for sin thou hadst no pleasure :

7 Then said I, Lo, I am come

(In the roll of the book it is written of me)
To do thy will, O God.

8 Saying above, Sacrifices and offerings and whole burnt offerings and *sacrifices* for sin thou wouldest not, neither hadst pleasure therein (the which are offered according to the law), 9 then hath he said, Lo, I am come to do thy will. He taketh away the first, that he may

10 establish the second. ⁴ By which will we have ⁴ Or, *In* been sanctified through the offering of the body

11 of Jesus Christ once for all. And every ⁵priest indeed standeth day by day ministering and offering oftentimes the same sacrifices, the

12 which can never take away sins : but he, when

³ Some ancient authorities read *it can.*

⁵ Some ancient authorities read *high priest.*

¹ Or, sins, for ever sat down
d.c.

he had offered one sacrifice for ¹sins for ever, sat down on the right hand of God ; from henceforth expecting till his enemies be made the footstool of his feet. For by one offering he ¹⁴ hath perfected for ever them that are sanctified. And the Holy Ghost also beareth witness to ¹⁵ us : for after he hath said,

² Or, testament

³ Gr. I will covenant.

This is the ²covenant that ³I will make ¹⁶ with them

After those days, saith the Lord ; I will put my laws on their heart, And upon their mind also will I write them ; *then saith he,*

And their sins and their iniquities will I ¹⁷ remember no more.

Now where remission of these is, there is no ¹⁸ more offering for sin.

Having therefore, brethren, boldness to enter ¹⁹ into the holy place by the blood of Jesus, by ²⁰ the way which he dedicated for us, a new and living way, through the veil, that is to say, his flesh ; and *having* a great priest over the house ²¹ of God ; let us draw near with a true heart in ²² *fulness* of faith, having our hearts sprinkled from an evil ⁵conscience, and our body washed with pure water : let us hold fast the confession ²³ of our hope that it waver not ; for he is faithful that promised : and let us consider one another ²⁴ to provoke unto love and good works ; not ²⁵ forsaking the assembling of ourselves together, as the custom of some is, but exhorting *one another* ; and so much the more, as ye see the day drawing nigh.

For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more a sacrifice for sins, but a ²⁷ certain fearful expectation of judgement, and a ⁶fierceness of fire which shall devour the adver-

⁴ Or, full assurance

⁵ Or, conscience : and having our body washed with pure water, let us hold fast

⁶ Or, jealousy

28 saries. A man that hath set at nought Moses' law dieth without compassion on *the word of two*
 29 or three witnesses : of how much sorer punishment, think ye, shall he be judged worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified,¹ an unholy thing, and hath
 30 done despite unto the Spirit of grace ? For we know him that said, Vengeance belongeth unto me, I will recompense. And again, The
 31 Lord shall judge his people. It is a fearful thing to fall into the hands of the living God.

32 But call to remembrance the former days, in which, after ye were enlightened, ye endured
 33 a great conflict of sufferings ; partly, being made a gazingstock both by reproaches and afflictions ; and partly, becoming partakers with
 34 them that were so used. For ye both had compassion on them that were in bonds, and took joyfully the spoiling of your possessions, knowing² that³ ye yourselves have a better
 35 possession and an abiding one. Cast not away therefore your boldness, which hath great
 36 recompence of reward. For ye have need of patience, that, having done the will of God, ye may receive the promise.

37 For yet a very little while,
 He that cometh shall come, and shall not tarry.

38 But⁴ my righteous one shall live by faith : And if he shrink back, my soul hath no pleasure in him.

39 But we are not⁵ of them that shrink back unto perdition ; but of them that have faith unto the⁶ saving of the soul.

11 1 Now faith is⁷ the assurance of *things hoped* for, the⁸ proving of things not seen. For therein the elders had witness borne to them.

¹ Gr. a common thing.

² Or, that ye have your own selves for a better possession

³ Some ancient authorities read ye have for yourselves a better possession.

⁴ Some ancient authorities read the righteous one.

⁵ Gr. of shrinking back ; but of faith.

⁶ Or, gaining

⁷ Or, the giving substance to

⁸ Or, test

¹ Gr. *ages.*

² The Greek text in this clause is somewhat uncertain.

³ Or, over his gifts

By faith we understand that the ¹ worlds have 3 been framed by the word of God, so that what is seen hath not been made out of things which do appear. By faith Abel offered unto God 4 a more excellent sacrifice than Cain, through which he had witness borne to him that he was righteous, ² God bearing witness ³in respect of his gifts: and through it he being dead yet speaketh. By faith Enoch was translated that 5 he should not see death; and he was not found, because God translated him: for before his translation he hath had witness borne to him that he had been well-pleasing unto God: and 6 without faith it is impossible to be well-pleasing unto him: for he that cometh to God must believe that he is, and *that* he is a rewarder of them that seek after him. By faith Noah, 7 being warned of God concerning things not seen as yet, moved with godly fear, prepared an ark to the saving of his house; through which he condemned the world, and became heir of the righteousness which is according to faith. By faith Abraham, when he was called, 8 obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he went. By faith he became 9 a sojourner in the land of promise, as in a *land* not his own, ⁴ dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise: for he looked for the city which hath the foundations, whose ⁵builder and maker is God. By 11 faith even Sarah herself received power to conceive seed when she was past age, since she counted him faithful who had promised: wherefore also there sprang of one, and him as good as dead, *so many* as the stars of heaven in multitude, and as the sand, which is by the sea-shore, innumerable.

⁴ Or, having taken up his abode in tents

⁵ Or, architect

13 These all died ¹in faith, not having received the promises, but having seen them and greeted them from afar, and having confessed that they
 14 were strangers and pilgrims on the earth. For they that say such things make it manifest that they are seeking after a country of their own.
 15 And if indeed they had been mindful of that *country* from which they went out, they would
 16 have had opportunity to return. But now they desire a better *country*, that is, a heavenly: wherefore God is not ashamed of them, to be called their God: for he hath prepared for them a city.

17 By faith Abraham, being tried, ²offered up Isaac: yea, he that had gladly received the promises was offering up his only begotten *son*; even he ³to whom it was said, In Isaac shall thy ⁴Or, *of* seed be called: accounting that God *is* able to raise up, even from the dead; from whence he
 19 did also in a parable receive him back. By faith Isaac blessed Jacob and Esau, even concerning
 21 things to come. By faith Jacob, when he was a dying, blessed each of the sons of Joseph; and worshipped, *leaning* upon the top of his staff.
 22 By faith Joseph, when his end was nigh, made mention of the departure of the children of Israel; and gave commandment concerning his
 23 bones. By faith Moses, when he was born, was hid three months by his parents, because they saw he was a goodly child; and they were not
 24 afraid of the king's commandment. By faith Moses, when he was grown up, refused to be
 25 called the son of Pharaoh's daughter; choosing rather to be evil entreated with the people of God, than to enjoy the pleasures of sin for a
 26 season; accounting the reproach of ⁴Christ ⁴Or, *the Christ* greater riches than the treasures of Egypt: for he looked unto the recompence of reward.

By faith he forsook Egypt, not fearing the ²⁷ wrath of the king: for he endured, as seeing him who is invisible. By faith he ¹kept the ²⁸ passover, and the sprinkling of the blood, that the destroyer of the firstborn should not touch them. By faith they passed through the Red sea ²⁹ as by dry land: which the Egyptians assaying to do were swallowed up. By faith the walls of ³⁰ Jericho fell down, after they had been compassed about for seven days. By faith Rahab the harlot ³¹ perished not with them that were disobedient, having received the spies with peace. And ³² what shall I more say? for the time will fail me if I tell of Gideon, Barak, Samson, Jephthah; of David and Samuel and the prophets: who ³³ through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the ³⁴ edge of the sword, from weakness were made strong, waxed mighty in war, turned to flight armies of aliens. Women received their dead ³⁵ by a resurrection: and others were ²tortured, not accepting ³their deliverance; that they might obtain a better resurrection: and others had ³⁶ trial of mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, ³⁷ they were sawn asunder, they were tempted, they were slain with the sword: they went about in sheepskins, in goatskins; being destitute, afflicted, evil entreated (of whom the ³⁸ world was not worthy), wandering in deserts and mountains and caves, and the holes of the earth. And these all, having had witness borne ³⁹ to them through their faith, received not the promise, God having ⁴provided some better ⁴⁰ thing concerning us, that apart from us they should not be made perfect.

Therefore let us also, seeing we are com- ¹ 12

¹ Or, *instituted*
Gr. *hath made.*

² Or, *beaten to death*

³ Gr. *the redemption.*

⁴ Or, *foreseen*

passed about with so great a cloud of witnesses,
 lay aside ¹ every weight, and the sin which
² doth so easily beset us, and let us run with
² patience the race that is set before us, looking
 unto Jesus the ³author and perfecter of *our*
 faith, who for the joy that was set before him
 endured the cross, despising shame, and hath
 sat down at the right hand of the throne of
³ God. For consider him that hath endured
 such gainsaying of sinners against ⁴themselves,
 that ye wax not weary, fainting in your souls.
⁴ Ye have not yet resisted unto blood, striving
⁵ against sin : and ye have forgotten the exhorta-
 tion, which reasoneth with you as with sons,

My son, regard not lightly the chastening
 of the Lord,

Nor faint when thou art reproved of him ;
⁶ For whom the Lord loveth he chasteneth,
 And scourgeth every son whom he re-
 ceiveth.

⁷ ⁵ It is for chastening that ye endure; God dealeth
 with you as with sons ; for what son is there
⁸ whom *his* father chasteneth not? But if ye are
 without chastening, whereof all have been made
 partakers, then are ye bastards, and not sons.

⁹ Furthermore, we had the fathers of our flesh to
 chasten us, and we gave them reverence : shall
 we not much rather be in subjection unto the

¹⁰ Father of ⁶spirits, and live? For they verily
 for a few days chastened *us* as seemed good
 to them ; but he for *our* profit, that *we* may

¹¹ be partakers of his holiness. All chastening
 seemeth for the present to be not joyous, but
 grievous: yet afterward it yieldeth peaceable
 fruit unto them that have been exercised

¹² thereby, even the fruit of righteousness. Where-
 fore ⁷lift up the hands that hang down, and
¹³ the palsied knees ; and make straight paths for

¹ Or, all
 cumbrance

² Or, doth
 closely cling
 to us
 Or, is admired
 of many
³ Or, captain

⁴ Many auth-
 orities, some
 ancient, read
 himself.

⁵ Or, Endure
 unto chasten-
 ing

⁶ Or, *our spirits*

⁷ Gr. make
 straight.

¹ Or, *put out
of joint*

your feet, that that which is lame be not ¹ turned out of the way, but rather be healed.

Follow after peace with all men, and the sanctification without which no man shall see the Lord : looking carefully ²lest *there be* any man ¹⁴ ¹⁵ that ³falleth short of the grace of God ; lest any root of bitterness springing up trouble *you*, and thereby the many be defiled ; ²lest *there be* ¹⁶ any fornicator, or profane person, as Esau, who for one mess of meat sold his own birthright. For ye know that even when he afterward ¹⁷ desired to inherit the blessing, he was rejected (for he found no place of repentance), though he sought it diligently with tears.

⁴ Or, *a pal-
pable and
kindled fire*

For ye are not come unto ⁴*a mount* that might ¹⁸ be touched, and that burned with fire, and unto blackness, and darkness, and tempest, and the ¹⁹ sound of a trumpet, and the voice of words; which *voice* they that heard intreated that no word more should be spoken unto them : for ²⁰ they could not endure that which was enjoined, If even a beast touch the mountain, it shall be stoned ; and so fearful was the appearance, *that* ²¹ Moses said, I exceedingly fear and quake : but ²² ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, ⁵and to ⁶innumerable hosts of angels, to the general assembly and church of the first-²³ born who are enrolled in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of a ²⁴ new ⁷covenant, and to the blood of sprinkling that speaketh better ⁸than *that of Abel*. See ²⁵ that ye refuse not him that speaketh. For if they escaped not, when they refused him that warned *them* on earth, much more *shall not we escape*, who turn away from him ⁹that *warneth* from heaven : whose voice then shook the ²⁶

⁵ Or, *and to
innumerable
hosts, the
general assem-
bly of angels,
and the
church &c.*

⁶ Gr. *myriads
of angels.*

⁷ Or, *testament*

⁸ Or, *than Abel*

⁹ Or, *that is
from heaven*

earth : but now he hath promised, saying, Yet once more will I make to tremble not the earth
 27 only, but also the heaven. And this *word*, Yet once more, signifieth the removing of those things that are shaken, as of things that have been made, that those things which are not
 28 shaken may remain. Wherefore, receiving a kingdom that cannot be shaken, let us have
 1 grace, whereby we may offer service well-
 29 pleasing to God with 2 reverence and awe : for our God is a consuming fire.

¹ Or, thankfulness
² Or, godly fear

13 1, 2 Let love of the brethren continue. Forget not to shew love unto strangers : for thereby some have entertained angels unawares. Remember them that are in bonds, as bound with them ; them that are evil entreated, as being 4 yourselves also in the body. Let marriage be had in honour among all, and let the bed be undefiled : for fornicators and adulterers God will 5 judge. 3 Be ye free from the love of money ; content with such things as ye have : for himself hath said, I will in no wise fail thee, neither 6 will I in any wise forsake thee. So that with good courage we say,

The Lord is my helper ; I will not fear :
 What shall man do unto me ?

7 Remember them that had the rule over you, which spake unto you the word of God ; and considering the issue of their ⁴ life, imitate their 8 faith. Jesus Christ is the same yesterday and 9 to-day, yea and ⁵for ever. Be not carried away by divers and strange teachings : for it is good that the heart be established by grace ; not by meats, wherein they that ⁶occupied themselves 10 were not profited. We have an altar, whereof they have no right to eat which serve the tabernacle. For the bodies of those beasts, whose blood is brought into the holy place ⁷by the

³ Gr. Let your turn of mind be free.

⁴ Gr. manner of life.

⁵ Gr. unto the ages.

⁶ Gr. walked.

⁷ Gr. through.

high priest *as an offering* for sin, are burned without the camp. Wherefore Jesus also, that ¹² he might sanctify the people through his own blood, suffered without the gate. Let us there- ¹³ fore go forth unto him without the camp, bearing his reproach. For we have not here an abiding ¹⁴ city, but we seek after *the city* which is to come.

¹ Some ancient authorities omit *then.*

Through him ¹ then let us offer up a sacrifice of ¹⁵ praise to God continually, that is, the fruit of lips which make confession to his name. But to ¹⁶ do good and to communicate forget not: for with such sacrifices God is well pleased. Obey ¹⁷ them that have the rule over you, and submit *to them*: for they watch in behalf of your souls, as they that shall give account; that they may do this with joy, and not with ² grief: for this were unprofitable for you.

² Gr. *groaning.*

Pray for us: for we are persuaded that we ¹⁸ have a good conscience, desiring to live honestly in all things. And I exhort *you* the more ex- ¹⁹ ceedingly to do this, that I may be restored to you the sooner.

Now the God of peace, who brought again ²⁰ from the dead the great shepherd of the sheep ³ with the blood of the eternal covenant, *even* our Lord Jesus, make you perfect in every good ²¹ ⁴ thing to do his will, working in ⁵ us that which is well-pleasing in his sight, through Jesus Christ; to whom *be* the glory ⁶ for ever and ever. Amen.

³ Or, *by*
Gr. *in.*

⁴ Many ancient authorities read *work.*

⁵ Many ancient authorities read *you.*

⁶ Gr. *unto the ages of the ages.*

But I exhort you, brethren, bear with the ²² word of exhortation: for I have written unto you in few words. Know ye that our brother Timo- ²³ thy hath been set at liberty; with whom, if he come shortly, I will see you.

Salute all them that have the rule over you, ²⁴ and all the saints. They of Italy salute you.

Grace be with you all. Amen.

THE GENERAL EPISTLE OF
JAMES.

- 1 ¹ JAMES, a ¹servant of God and of the Lord ¹Gr. bond-servant. Jesus Christ, to the twelve tribes which are of the Dispersion, ²greeting. ² Gr. wisheth joy.
- 2 Count it all joy, my brethren, when ye fall ³into manifold ³temptations; knowing that the ³Or, trials ⁴proof of your faith worketh patience. And let patience have *its* perfect work, that ye may be perfect and entire, lacking in nothing.
- 5 But if any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him. But let him ask in faith, nothing doubting: for he that doubteth is like the surge of the sea driven by the wind and tossed. For let not that man think ⁴that he shall receive any thing of the ⁴Or, that a doubleminded man, unstable in all his ways, Lord; a doubleminded man, unstable in all his ways.
- 9 But let the brother of low degree glory in his high estate: and the rich, in that he is made low: because as the flower of the grass he shall pass away. For the sun ariseth with the scorching wind, and withereth the grass; and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his goings.
- 12 Blessed is the man that endureth temptation: for when he hath been approved, he shall receive

the crown of life, which *the Lord* promised to them that love him. Let no man say when ¹³ he is tempted, I am tempted ¹of God: for God ²cannot be tempted with ³evil, and he himself tempteth no man: but each man is ⁴tempted, ¹⁴ when he is drawn away by his own lust, and enticed. Then the lust, when it hath conceived, ¹⁵ beareth sin: and the sin, when it is fullgrown, bringeth forth death. Be not deceived, my be-¹⁶ loved brethren. Every good ⁵gift and every ¹⁷ perfect boon is from above, coming down from the Father of lights, with whom can be no varia-¹⁸tion, neither shadow that is cast by turning. Of his own will he brought us forth by the word of truth, that we should be a kind of first-fruits of his creatures.

⁶ Or, *Know ye*

⁶ Ye know *this*, my beloved brethren. But ¹⁹ let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh ²⁰ not the righteousness of God. Wherefore put-²¹ting away all filthiness and overflowing of ⁷wick-²²edness, receive with meekness the ⁸implanted word, which is able to save your souls. But be ²³ ye doers of the word, and not hearers only, de-²⁴luding your own selves. For if any one is a hearer of the word, and not a doer, he is like unto a man beholding ⁹his natural face in a mirror: for he beholdeth himself, and goeth ²⁵ away, and straightway forgetteth what manner of man he was. But he that looketh into the ²⁶ perfect law, the *law* of liberty, and so con-²⁷tinueth, being not a hearer that forgetteth, but a doer that worketh, this man shall be blessed in his doing. If any man ¹⁰thinketh himself to be religious, while he bridleth not his tongue but deceiveth his heart, this man's religion is vain. Pure religion and undefiled before our God and Father is this, to visit the fatherless

⁷ Or, *malice*

⁸ Or, *inborn*

⁹ Gr. *the face of his birth*.

¹⁰ Or, *seemeth to be*

and widows in their affliction, *and* to keep himself unspotted from the world.

- 2 ¹ My brethren, ¹hold not the faith of our Lord Jesus Christ, *the Lord* of glory, with respect of persons. For if there come into your ²synagogue a man with a gold ring, in fine clothing, and there come in also a poor man in vile clothing; and ye have regard to him that weareth the fine clothing, and say, Sit thou here in a good place; and ye say to the poor man, Stand thou there, or sit under my footstool; ³are ye not divided ⁴in your own mind, and become judges with evil thoughts? Hearken, my beloved brethren; did not God choose them that are poor as to the world *to be* rich in faith, and heirs of the kingdom which he promised to them that love him? But ye have dishonoured the poor man. Do not the rich oppress you, and themselves drag you before the judgement-seats? Do not they blaspheme the honourable name ⁵by the which ye are called? Howbeit if ye fulfil the royal law, according to the scripture, Thou shalt love thy neighbour as thyself, ye do well: but if ye have respect of persons, ye commit sin, being convicted by the law as transgressors. For whosoever shall keep the whole law, and yet stumble in one *point*, he is become guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou dost not commit adultery, but杀est, thou art become a transgressor of the law. So speak ye, and so do, as men that are to be judged by a law of liberty. For judgement is without mercy to him that hath shewed no mercy: mercy glorieth against judgement.
- 14 What doth it profit, my brethren, if a man say he hath faith, but have not works? can that faith save him? If a brother or sister be naked,

¹ Or, *do ye, in accepting persons, hold the faith . . . glory?*

² Or, assembly

³ Or, *do ye not make distinctions*

⁴ Or, *among yourselves*

⁵ Gr. *which was called upon you.*

and in lack of daily food, and one of you say ¹⁶ unto them, Go in peace, be ye warmed and filled; and yet ye give them not the things needful to the body; what doth it profit? Even so ¹⁷ faith, if it have not works, is dead in itself.

¹ Yea, a man will say, Thou hast faith, and I ¹⁸ have works: shew me thy faith apart from *thy* works, and I by my works will shew thee *my* faith. Thou believest that ¹⁹ *God* is one; thou doest well: the ²⁰ *devils* also believe, and shudder. But wilt thou know, O vain man, ²¹ that faith apart from works is barren? Was not ²² Abraham our father justified by works, in that he offered up Isaac his son upon the altar? ²³ Thou seest that faith wrought with his works, and by works was faith made perfect; and the scripture ²⁴ was fulfilled which saith, And Abraham believed God, and it was reckoned unto him for righteousness; and he was called the friend of God.

Ye see that by works a man is justified, and not ²⁵ only by faith. And in like manner was not also ²⁶ Rahab the harlot justified by works, in that she received the messengers, and sent them out another way? For as the body apart from the ²⁷ spirit is dead, even so faith apart from works is dead.

Be not many teachers, my brethren, knowing ¹ 3 that we shall receive ⁵ heavier judgement. For ² in many things we all stumble. If any stumbleth not in word, the same is a perfect man, able to bridle the whole body also. Now if we put the ³ horses' bridles into their mouths, that they may obey us, we turn about their whole body also. Behold, the ships also, though they are so great, ⁴ and are driven by rough winds, are yet turned about by a very small rudder, whither the impulse of the steersman willeth. So the tongue ⁵ also is a little member, and boasteth great

¹ Or, *But some one will say*

² Some ancient authorities read *there is one God.*

³ Gr. *demons.*

⁴ Or, *Seest thou . . . perfect?*

⁵ Gr. *greater.*

things. Behold, ¹how much wood is kindled by
 6 how small a fire! And the tongue is ²a fire :
³the world of iniquity among our members is
 the tongue, which defileth the whole body, and
 setteth on fire the wheel of ⁴nature, and is set
 7 on fire by hell. For every ⁵kind of beasts and
 birds, of creeping things and things in the sea,
 is tamed, and hath been tamed ⁶by ⁷mankind :
 8 but the tongue can no man tame ; it is a rest-
 9 less evil, it is full of deadly poison. Therewith
 bless we the Lord and Father ; and therewith
 curse we men, which are made after the like-
 10 ness of God : out of the same mouth cometh
 forth blessing and cursing. My brethren, these
 11 things ought not so to be. Doth the fountain
 send forth from the same opening sweet water
 12 and bitter ? can a fig tree, my brethren, yield
 olives, or a vine figs ? neither can salt water
 yield sweet.

13 Who is wise and understanding among you ?
 let him shew by his good life his works in
 14 meekness of wisdom. But if ye have bitter
 jealousy and faction in your heart, glory not
 15 and lie not against the truth. This wisdom is
 not *a wisdom* that cometh down from above,
 16 but is earthly, ⁸sensual, ⁹devilish. For where
 jealousy and faction are, there is confusion and
 17 every vile deed. But the wisdom that is from
 above is first pure, then peaceable, gentle, easy
 to be intreated, full of mercy and good fruits,
 18 without ¹⁰variance, without hypocrisy. And the
 fruit of righteousness is sown in peace ¹¹for
 them that make peace.

4 1 Whence come wars and whence come fightings
 among you ? come they not hence, even of your
 2 pleasures that war in your members ? Ye
 lust, and have not : ye kill, and ¹²covet, and
 cannot obtain : ye fight and war ; ye have not,

¹ Or, how great
 a forest

² Or, a fire,
 that world of
 iniquity : the
 tongue is
 among our
 members that
 which &c.

³ Or, that
 world of ini-
 quity, the
 tongue, is
 among our
 members that
 which &c.

⁴ Or, birth

⁵ Gr. nature.

⁶ Or, unto

⁷ Gr. the hu-
 man nature.

⁸ Or, natural
 Or, animal

⁹ Gr. demo-
 niacal.

¹⁰ Or, doubt-
 fulness
 Or, partiality

¹¹ Or, by

¹² Gr. are
 jealous.

because ye ask not. Ye ask, and receive not, 3 because ye ask amiss, that ye may spend it in your pleasures. Ye adulteresses, know ye not 4 that the friendship of the world is enmity with God ? Whosoever therefore would be a friend of the world maketh himself an enemy of God. Or think ye that the scripture ¹speaketh in 5 vain ? ²Doth the spirit which ³he made to dwell in us long unto envying ? But he giveth ⁴more ⁶ grace. Wherefore the scripture saith, God resisteth the proud, but giveth grace to the humble. Be subject therefore unto God ; but resist the 7 devil, and he will flee from you. Draw nigh to 8 God, and he will draw nigh to you. Cleanse your hands, ye sinners ; and purify your hearts, ye doubleminded. Be afflicted, and mourn, and 9 weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves ¹⁰ in the sight of the Lord, and he shall exalt you.

Speak not one against another, brethren. He ¹¹ that speaketh against a brother, or judgeth his brother, speaketh against the law, and judgeth the law : but if thou judgest the law, thou art not a doer of the law, but a judge. One *only* is ¹² the lawgiver and judge, *even* he who is able to save and to destroy : but who art thou that judgest thy neighbour ?

Go to now, ye that say, To-day or to-morrow ¹³ we will go into this city, and spend a year there, and trade, and get gain : whereas ye know not ¹⁴ what shall be on the morrow. What is your life ? For ye are a vapour, that appeareth for a little time, and then vanisheth away. ⁵For ¹⁵ that ye ought to say, If the Lord will, we shall both live, and do this or that. But now ye ¹⁶ glory in your vauntings : all such glorying is evil. To him therefore that knoweth to do good, ¹⁷ and doeth it not, to him it is sin.

¹ Or, saith in vain,
² Or, The spirit which he made to dwell in us he yearneth for even unto jealous envy.
Or, That spirit which he made to dwell in us yearneth for us even unto jealous envy.

³ Some ancient authorities read dwelleth in us.

⁴ Gr. a greater grace.

⁵ Gr. Instead of your saying.

5 1 Go to now, ye rich, weep and howl for your
 2 miseries that are coming upon you. Your
 3 riches are corrupted, and your garments are
 4 rusted; and their rust shall be for a testi-
 -mony ¹against you, and shall eat your flesh as fire. Ye have laid up your treasure in the last
 4 days. Behold, the hire of the labourers who
 mowed your fields, which is of you kept back
 by fraud, crieth out: and the cries of them
 that reaped have entered into the ears of the
 5 Lord of Sabaoth. Ye have lived delicately on
 the earth, and taken your pleasure; ye have
 nourished your hearts in a day of slaughter.
 6 Ye have condemned, ye have killed the right-
 eous *one*; he doth not resist you.

¹ Or, unto

7 Be patient therefore, brethren, until the
 2 coming of the Lord. Behold, the husband-
 man waiteth for the precious fruit of the earth,
 being patient over it, until ³it receive the early
 8 and latter rain. Be ye also patient; stablish
 your hearts: for the ²coming of the Lord is at
 9 hand. Murmur not, brethren, one against an-
 other, that ye be not judged: behold, the judge
 10 standeth before the doors. Take, brethren, for
 an example of suffering and of patience, the
 prophets who spake in the name of the Lord.
 11 Behold, we call them blessed which endured:
 ye have heard of the ⁴patience of Job, and have
 seen the end of the Lord, how that the Lord is
 full of pity, and merciful.

² Gr. presence.³ Or, he

12 But above all things, my brethren, swear not,
 neither by the heaven, nor by the earth, nor by
 any other oath: but ⁵let your yea be yea, and your
 nay, nay; that ye fall not under judgement.

⁵ Or, let yours
be the yea, yea,
and the nay,
nay

13 Is any among you suffering? let him pray.

14 Is any cheerful? let him sing praise. Is any
 among you sick? let him call for the elders of

Compare
Matt. v. 37.

¹ Or, having
anointed

the church ; and let them pray over him, ¹anointing him with oil in the name of the Lord : and ¹⁵the prayer of faith shall save him that is sick, and the Lord shall raise him up ; and if he have committed sins, it shall be forgiven him. Confess therefore your sins one to another, and ¹⁶pray one for another, that ye may be healed. The supplication of a righteous man availeth much in its working. Elijah was a man of like ¹⁷²passions with us, and he prayed ³fervently that it might not rain ; and it rained not on the earth for three years and six months. And he ¹⁸prayed again ; and the heaven gave rain, and the earth brought forth her fruit.

My brethren, if any among you do err from ¹⁹the truth, and one convert him ; ⁴let him know, ²⁰that he which converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins.

⁴ Some ancient
authorities
read *know ye.*

² Or, nature
³ Gr. with
prayer.

THE FIRST EPISTLE GENERAL OF
P E T E R.

1 PETER, an apostle of Jesus Christ, to the elect
who are sojourners of the Dispersion in Pontus,
2 Galatia, Cappadocia, Asia, and Bithynia, accord-
ing to the foreknowledge of God the Father,
in sanctification of the Spirit, unto obedience
and sprinkling of the blood of Jesus Christ:
Grace to you and peace be multiplied.

3 Blessed *be* the God and Father of our Lord
Jesus Christ, who according to his great mercy
begat us again unto a living hope by the resur-
4 rection of Jesus Christ from the dead, unto an
inheritance incorruptible, and undefiled, and that
fadeth not away, reserved in heaven for you,
5 who by the power of God are guarded through
faith unto a salvation ready to be revealed in the
6 last time. Wherein ye greatly rejoice, though
now for a little while, if need be, ye have been
7 put to grief in manifold ¹temptations, that the
proof of your faith, *being* more precious than
gold that perisheth though it is proved by fire,
might be found unto praise and glory and
8 honour at the revelation of Jesus Christ: whom
not having seen ye love; on whom, though now ye
see him not, yet believing, ye rejoice greatly with
9 joy unspeakable and ²full of glory: receiving the
end of your faith, *even* the salvation of *your* souls.
10 Concerning which salvation the prophets sought

¹ Or, *trials*

² Gr. *glorified*.

and searched diligently, who prophesied of the grace that *should come* unto you : searching what ¹¹ time or what manner of time the Spirit of Christ which was in them did point unto, when it testified beforehand the sufferings ¹ of Christ, and the glories that should follow them. To whom it ¹² was revealed, that not unto themselves, but unto you, did they minister these things, which now have been announced unto you through them that preached the gospel unto you ² by the ³ Holy Ghost sent forth from heaven ; which things angels desire to look into.

Wherefore girding up the loins of your mind, ¹³ be sober and set your hope perfectly on the grace that ⁴ is to be brought unto you at the revelation of Jesus Christ ; as children of obedience, not fashioning yourselves according to your former lusts in *the time of* your ignorance : but ⁵ like as he which called you is holy, be ye ¹⁵ yourselves also holy in all manner of living ; because it is written, Ye shall be holy ; for ¹⁶ I am holy. And if ye call on him as Father, ¹⁷ who without respect of persons judgeth according to each man's work, pass the time of your sojourning in fear : knowing that ye were ¹⁸ redeemed, not with corruptible things, with silver or gold, from your vain manner of life handed down from your fathers ; but with precious ¹⁹ blood, as of a lamb without blemish and without spot, *even the blood* of Christ : who was fore-known indeed before the foundation of the world, but was manifested at the end of the times for your sake, who through him are believers in ²¹ God, which raised him from the dead, and gave him glory ; so that your faith and hope might be in God. Seeing ye have purified your souls ²² in your obedience to the truth unto unfeigned love of the brethren, love one another ⁶ from the

¹ Gr. *unto.*

² Gr. *in.*

³ Or, *Holy Spirit*

⁴ Gr. *is being brought.*

⁵ Or, *like the Holy One which called you*

⁶ Many ancient authorities read *from a clean heart.*

²³ heart fervently : having been begotten again, not of corruptible seed, but of incorruptible, through the word of ¹ God, which liveth and ¹ Or, *God who liveth*

²⁴ abideth. For,

All flesh is as grass,
And all the glory thereof as the flower of grass.

The grass withereth, and the flower falleth:

²⁵ But the ² word of the Lord abideth for ever. ² Gr. *saying.*
And this is the ² word of good tidings which was preached unto you.

2 ¹ Putting away therefore all ³ wickedness, and all ³ Or, *malice*
guile, and hypocrisies, and envies, and all evil
² speakings, as newborn babes, long for the ⁴ spiritual milk which is without guile, that ye may ⁴ Gr. *reasonable*.
³ grow thereby unto salvation ; if ye have tasted
⁴ that the Lord is gracious : unto whom coming,
a living stone, rejected indeed of men, but with
⁵ God elect, ⁵ precious, ye also, as living stones, ⁵ Or, *honourable*
are built up ⁶ a spiritual house, to be a holy ⁶ Or, *a spiritual house for a holy priesthood*
priesthood, to offer up spiritual sacrifices, accept-
⁶ able to God through Jesus Christ. Because it ⁷ Or, *a scripture*
is contained in ⁷ scripture,

Behold, I lay in Zion a chief corner stone, ⁸ Or, *it*
elect, ⁵ precious :

And he that believeth on ⁸ him shall not be put to shame.

⁷ ⁹ For you therefore which believe is the ¹⁰ pre- ⁹ Or, *In your sight*
ciousness : but for such as disbelieve, ¹⁰ Or, *honour*

The stone which the builders rejected,
The same was made the head of the corner ;

⁸ and,

A stone of stumbling, and a rock of offence;

¹¹ for they ¹² stumble at the word, being disobedient: whereunto also they were appointed. But ye are an elect race, a royal priesthood, a holy nation, a people for *God's* own possession, that

ye may shew forth the excellencies of him who called you out of darkness into his marvellous light : which in time past were no people, but ¹⁰ now are the people of God : which had not obtained mercy, but now have obtained mercy.

Beloved, I beseech you as sojourners and ¹¹ pilgrims, to abstain from fleshly lusts, which war against the soul ; having your behaviour ¹² seemly among the Gentiles ; that, wherein they speak against you as evil-doers, they may by your good works, which they behold, glorify God in the day of visitation.

¹ Gr. *creation.*

² Gr. *through.*

³ Gr. *having.*

⁴ Or, *malice*

Be subject to every ¹ ordinance of man for ¹³ the Lord's sake : whether it be to the king, as supreme ; or unto governors, as sent ² by him ¹⁴ for vengeance on evil-doers and for praise to them that do well. For so is the will of God, ¹⁵ that by well-doing ye should put to silence the ignorance of foolish men : as free, and not ¹⁶ ³using your freedom for a cloke of ⁴wickedness, but as bondservants of God. Honour all men. ¹⁷ Love the brotherhood. Fear God. Honour the king.

⁵ Gr. *House-hold-servants.*

⁶ Gr. *grace.*

⁷ Gr. *of.*

⁵ Servants, *be* in subjection to your masters ¹⁸ with all fear ; not only to the good and gentle, but also to the foward. For this is ⁶ acceptable, ¹⁹ if for conscience ⁷toward God a man endureth griefs, suffering wrongfully. For what glory ²⁰ is it, if, when ye sin, and are buffeted *for it*, ye shall take it patiently ? but if, when ye do well, and suffer *for it*, ye shall take it patiently, this is ⁶acceptable with God. For hereunto were ye ²¹ called : because Christ also suffered for you, leaving you an example, that ye should follow his steps : who did no sin, neither was guile ²² found in his mouth : who, when he was reviled, ²³ reviled not again ; when he suffered, threatened not ; but committed ⁸*himself* to him that judgeth

⁸ Or, *his cause*

24 righteously : who his own self ¹ bare our sins in his body upon the tree, that we, having died unto sins, might live unto righteousness ; by
 25 whose ² stripes ye were healed. For ye were going astray like sheep ; but are now returned unto the Shepherd and ³Bishop of your souls.

¹ Or, carried up... to the tree

² Gr. bruise.

³ Or, Overseer

3 1 In like manner, ye wives, *be* in subjection to your own husbands ; that, even if any obey not the word, they may without the word be gain-
 2 ed by the ⁴ behaviour of their wives ; beholding your chaste ⁴ behaviour coupled with fear.

⁴ Or, manner of life

3 Whose *adorning* let it not be the outward adorning of plaiting the hair, and of wearing
 4 jewels of gold, or of putting on apparel ; but let it be the hidden man of the heart, in the incorruptible *apparel* of a meek and quiet spirit, which is in the sight of God of great price.

5 For after this manner aforetime the holy women also, who hoped in God, adorned themselves,
 6 being in subjection to their own ⁵husbands : as Sarah obeyed Abraham, calling him lord : whose children ye now are, if ye do well, and are not
 6 put in fear by any terror.

⁵ Or, husbands (as Sarah... ye are become), doing well, and not being afraid

⁶ Or, afraid with

7 Ye husbands, in like manner, dwell with *your wives* according to knowledge, giving honour
 7 unto the woman, as unto the weaker vessel, as being also joint-heirs of the grace of life ; to the end that your prayers be not hindered.

⁷ Gr. unto the female vessel, as weaker.

8 Finally, *be* ye all likeminded, ⁸compassionate, loving as brethren, tenderhearted, humble-
 9 minded : not rendering evil for evil, or reviling for reviling ; but contrariwise blessing ; for hereunto were ye called, that ye should inherit a
 10 blessing. For,

He that would love life,
 And see good days,
 Let him refrain his tongue from evil,
 And his lips that they speak no guile :

⁸ Gr. sympathetic.

And let him turn away from evil, and do ¹¹
good ;
Let him seek peace, and pursue it.
For the eyes of the Lord are upon the ¹²
righteous,
And his ears unto their supplication :
But the face of the Lord is upon them that
do evil.

And who is he that will harm you, if ye be ¹³
zealous of that which is good ? But and if ye ¹⁴
should suffer for righteousness' sake, blessed
are ye : and fear not their fear, neither be
troubled ; but sanctify in your hearts Christ as ¹⁵
Lord : *being* ready always to give answer to
every man that asketh you a reason concerning
the hope that is in you, yet with meekness and
fear : having a good conscience ; that, wherein ¹⁶
ye are spoken against, they may be put to shame
who revile your good manner of life in Christ.
For it is better, if the will of God should so will, ¹⁷
that ye suffer for well-doing than for evil-doing.

Because Christ also ¹suffered for sins once, the ¹⁸
righteous for the unrighteous, that he might
bring us to God; being put to death in the flesh,
but quickened in the spirit ; in which also he ¹⁹
went and preached unto the spirits in prison,
which aforetime were disobedient, when the ²⁰
longsuffering of God waited in the days of

¹ Many ancient authorities read died.

² Or, *into which few, that is, eight souls, were brought safely through water*

³ Or, *in the antitype*

⁴ Or, *inquiry*
Or, *appeal*

Noah, while the ark was a preparing, ²wherein
few, that is, eight souls, were saved through
water : which also ³after a true likeness doth now ²¹
save you, *even* baptism, not the putting away of
the filth of the flesh, but the ⁴interrogation of a
good conscience toward God, through the resur-
rection of Jesus Christ ; who is on the right ²²
hand of God, having gone into heaven ; angels
and authorities and powers being made subject
unto him.

4 ¹ Forasmuch then as Christ suffered in the flesh, arm ye yourselves also with the same ¹ mind; for he that hath suffered in the flesh ² hath ceased ² from sin; that ³ ye no longer should live the rest of your time in the flesh to ³ the lusts of men, but to the will of God. For the time past may suffice to have wrought the desire of the Gentiles, and to have walked in lasciviousness, lusts, winebibbings, revellings, ⁴ carousings, and abominable idolatries: wherein they think it strange that ye run not with *them* into the same ⁴ excess of riot, speaking evil of ⁴ Or, *flood* *you*: who shall give account to him that is ⁵ ready to judge the quick and the dead. For unto this end ⁵ was the gospel preached even to the dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

7 But the end of all things is at hand: be ye therefore of sound mind, and be sober unto ⁸ *prayer*: above all things being fervent in your love among yourselves; for love covereth a ⁹ multitude of sins: using hospitality one to ¹⁰ another without murmuring: according as each hath received a gift, ministering it among yourselves, as good stewards of the manifold grace ¹¹ of God; if any man speaketh, *speaking* as it were oracles of God; if any man ministereth, *ministering* as of the strength which God supplieth: that in all things God may be glorified through Jesus Christ, whose is the glory and the dominion ⁷for ever and ever. Amen.

12 Beloved, think it not strange concerning the fiery trial among you, which cometh upon you to prove you, as though a strange thing hap- ¹³ pened unto you: but insomuch as ye are partakers of Christ's sufferings, rejoice; that at the revelation of his glory also ye may rejoice with

¹ Or, *thought*² Some ancient authorities read *unto sins*.³ Or, *he no longer... his time*⁴ Or, *flood*⁵ Or, *were the good tidings preached*⁶ Gr. *prayers*.⁷ Gr. *unto the ages of the ages*.

¹ Gr. *in.*

exceeding joy. If ye are reproached ¹ for the name of Christ, blessed *are ye*; because the Spirit of glory and the Spirit of God resteth upon you. For let none of you suffer as a murderer, or a thief, or an evil-doer, or as a meddler in other men's matters: but if *a man suffer* as a Christian, let him not be ashamed; but let him glorify God in this name. For the time *is come* ¹⁷ for judgement to begin at the house of God: and if *it begin* first at us, what *shall be* the end of them that obey not the gospel of God? And if ¹⁸ the righteous is scarcely saved, where shall the ungodly and sinner appear? Wherefore let them ¹⁹ also that suffer according to the will of God commit their souls in well-doing unto a faithful Creator.

The elders therefore among you I exhort, ¹ who am a fellow-elder, and a witness of the sufferings of Christ, who am also a partaker of the glory that shall be revealed: Tend the flock of God which is among you, ² exercising the oversight, not of constraint, but willingly, ³according unto God; nor yet for filthy lucre, but of a ready mind; neither as lording it over the charge ³ allotted to you, but making yourselves ensamples to the flock. And when the chief Shepherd shall be manifested, ye shall receive the crown of glory that fadeth not away. ⁴ Likewise, ye younger, be subject unto the elder. Yea, all of you gird yourselves with humility, to serve one another: for God resisteth the proud, but giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time; casting all ⁷ your anxiety upon him, because he careth for you. Be sober, be watchful: your adversary ⁸ the devil, as a roaring lion, walketh about, seeking whom he may devour: whom withstand ⁹

² Some ancient authorities omit *exercising the oversight.*

³ Some ancient authorities omit *according unto God.*

⁴ Or, *Likewise... elder; yea, all of you one to another. Gird yourselves with humility*

stedfast in ¹your faith, knowing that the same sufferings are ²accomplished in your ³brethren who are in the world. And the God of all grace, who called you unto his eternal glory in Christ, after that ye have suffered a little while, shall himself ⁴perfect, stablish, strengthen⁵ you. ¹Or, *the*
²Gr. *being accomplished*.
³Gr. *brotherhood*.

To him be the dominion ⁶for ever and ever. Amen.
12 By Silvanus, ⁷our faithful brother, as I account *him*, I have written unto you briefly, exhorting, and testifying that this is the true grace of God: stand ye fast therein. ⁸She that is in Babylon, elect together with *you*, saluteth you; ⁶Gr. *unto the ages of the ages*.
⁷Gr. *the*.
⁸That is, The church, or, The sister.

Peace be unto you all that are in Christ.

THE SECOND EPISTLE GENERAL OF
P E T E R.

¹ Many ancient authorities read *Symeon*.

² Gr. *bond-servant*.

³ Gr. *an equally precious*.

⁴ Or, *our God and the Saviour*

⁵ Some ancient authorities read *through glory and virtue*.

⁶ Or, *a*

⁷ Or, *self-control*

⁸ Or, *closing his eyes*

¹ SIMON Peter, a ²servant and apostle of Jesus ¹ Christ, to them that have obtained ³a like precious faith with us in the righteousness of ⁴our God and Saviour Jesus Christ: Grace to you ² and peace be multiplied in the knowledge of God and of Jesus our Lord; seeing that his ³ divine power hath granted unto us all things that pertain unto life and godliness, through the knowledge of him that called us ⁵by his own glory and virtue; whereby he hath granted ⁴ unto us his precious and exceeding great promises; that through these ye may become partakers of ⁶the divine nature, having escaped from the corruption that is in the world by lust. Yea, and for this very cause adding on your ⁵ part all diligence, in your faith supply virtue; and in *your* virtue knowledge; and in *your* ⁶ knowledge ⁷temperance; and in *your* ⁷temperance patience; and in *your* patience godliness; and in *your* godliness love of the brethren; and ⁷ in *your* love of the brethren love. For if these ⁸ things are yours and abound, they make you to be not idle nor unfruitful unto the knowledge of our Lord Jesus Christ. For he that lacketh ⁹ these things is blind, ⁸seeing only what is near, having forgotten the cleansing from his old sins. Wherefore, brethren, give the more diligence ¹⁰

to make your calling and election sure : for if
 11 ye do these things, ye shall never stumble : for
 thus shall be richly supplied unto you the en-
 trance into the eternal kingdom of our Lord
 and Saviour Jesus Christ.

12 Wherefore I shall be ready always to put you
 in remembrance of these things, though ye
 know them, and are established in the truth
 13 which is with *you*. And I think it right, as
 long as I am in this tabernacle, to stir you up
 14 by putting you in remembrance ; knowing that
 the putting off of my tabernacle cometh swiftly,
 even as our Lord Jesus Christ signified unto
 15 me. Yea, I will give diligence that at every
 time ye may be able after my ¹decease to call ¹Or, *departure*
 16 these things to remembrance. For we did not
 follow cunningly devised fables, when we made
 known unto you the power and ²coming of our ²Gr. *presence*.
 Lord Jesus Christ, but we were eyewitnesses of
 17 his majesty. For he ³received from God the
 Father honour and glory, when there ⁴came
 such a voice to him from the excellent glory,
 This is my beloved Son, in whom I am well
 18 pleased : and this voice we *ourselves* heard
⁵come out of heaven, when we were with him
 19 in the holy mount. And we have the word of
 prophecy *made* more sure ; whereunto ye do
 well that ye take heed, as unto a lamp shining
 in a ⁶dark place, until the day dawn, and the ⁶Gr. *squalid*.
 20 day-star arise in your hearts : knowing this
 first, that no prophecy of scripture is of ⁷private
 21 interpretation. For no prophecy ever ⁸came ⁷Or, *special*
 by the will of man : but men spake from God,
 being moved by the ⁹Holy Ghost. ⁸Gr. *was brought*.

2 1 But there arose false prophets also among
 the people, as among you also there shall be
 false teachers, who shall privily bring in ¹⁰de-
 structive heresies, denying even the Master ¹⁰Or, *sects of perdition*

that bought them, bringing upon themselves swift destruction. And many shall follow their lascivious doings; by reason of whom the way of the truth shall be evil spoken of. And in covetousness shall they with feigned words make merchandise of you: whose sentence now from of old lingereth not, and their destruction slumbereth not. For if God spared not

¹ Or, *cast them into dungeons*

² Gr. *Tartarus*.

³ Some ancient authorities read *chains*.

⁴ Gr. *a herald*.

angels when they sinned, but ¹cast them down to ²hell, and committed them to ³pits of darkness, to be reserved unto judgement; and spared not the ancient world, but preserved Noah with seven others, ⁴a preacher of righteousness, when he brought a flood upon the world of the ungodly; and turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, having made them an example unto those that should live ungodly; and delivered righteous Lot, sore distressed by the lascivious life of the wicked (for that righteous man dwelling among them, in seeing and hearing, ⁵vexed *his* righteous soul from day to day with *their* lawless deeds): the Lord knoweth how to deliver the godly out of temptation, and to keep the unrighteous under punishment unto the day of judgement; but chiefly them that walk after the flesh in the lust of defilement, and despise dominion. Daring, selfwilled, they tremble not to rail at ⁶dignities: whereas angels, though greater in might and power, bring not a railing judgement against them before the Lord. But these, as creatures without

⁶ Gr. *glories*.

⁷ Gr. *natural*.

⁸ Or, *to take and to destroy*

⁹ Or, *corruption*

reason, born ⁷mere animals ⁸to be taken and destroyed, railing in matters whereof they are ignorant, shall in their ⁹destroying surely be destroyed, suffering wrong as the hire of wrong-doing; *men* that count it pleasure to revel in the day-time, spots and blemishes, revelling in their

14 ¹ love-feasts while they feast with you ; having eyes full of ²adultery, and that cannot cease from sin ; enticing unstedfast souls ; having a heart exercised in covetousness ; children of cursing ; forsaking the right way, they went astray, having followed the way of Balaam the son of ³Beor, who loved the hire of wrong-doing ; but he was rebuked for his own transgression : a dumb ass spake with man's voice and stayed the madness of the prophet. These are springs without water, and mists driven by a storm ; for whom the blackness of darkness hath been reserved. For, uttering great swelling words of vanity, they entice in the lusts of the flesh, by lasciviousness, those who are just escaping from them that live in error ; promising them liberty, while they themselves are bondservants of corruption ; for of ⁴whom a man is overcome, of the same is he also brought into bondage. For if, after they have escaped the defilements of the world through the knowledge of ⁵the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the last state is become worse with them than the first. For it were better for them not to have known the way of righteousness, than, after knowing it, to turn back from the holy commandment delivered unto them. It has happened unto them according to the true proverb, The dog turning to his own vomit again, and the sow that had washed to wallowing in the mire.

3 1 This is now, beloved, the second epistle that I write unto you ; and in both of them I stir up your sincere mind by putting you in remembrance ; that ye should remember the words which were spoken before by the holy prophets, and the commandment of the Lord and Saviour

¹ Many ancient authorities read deceivings.

² Gr. an adulteress.

³ Many ancient authorities read Bosor.

⁴ Or, what

⁵ Many ancient authorities read our.

through your apostles : knowing this first, that ³
¹ in the last days mockers shall come with
 mockery, walking after their own lusts, and ⁴
 saying, Where is the promise of his ² coming ?
 for, from the day that the fathers fell asleep, all
 things continue as they were from the beginning
 of the creation. For this they wilfully forget, ⁵
 that there were heavens from of old, and an
³ Or, through earth compacted out of water and ³amidst water,
 by the word of God ; by which means the world ⁶
 that then was, being overflowed with water,
 perished : but the heavens that now are, and ⁷
 the earth, by the same word have been ⁴stored
 up for fire, being reserved against the day of
 judgement and destruction of ungodly men.

But forget not this one thing, beloved, that ⁸
 one day is with the Lord as a thousand years,
 and a thousand years as one day. The Lord is ⁹
 not slack concerning his promise, as some count
 slackness ; but is longsuffering to you-ward, not
 wishing that any should perish, but that all
 should come to repentance. But the day of ¹⁰
 the Lord will come as a thief ; in the which
 the heavens shall pass away with a great noise,
 and the ⁵elements shall be dissolved with fer-
 vent heat, and the earth and the works that
 are therein shall be ⁶burned up. Seeing that ¹¹
 these things are thus all to be dissolved, what
 manner of persons ought ye to be in *all* holy liv-
 ing and godliness, looking for and ⁷earnestly de-
 siring the ⁸coming of the day of God, by reason
 of which the heavens being on fire shall be dis-
 solved, and the ⁵elements shall melt with fer-
 vent heat ? But, according to his promise, we ¹³
 look for new heavens and a new earth, wherein
 dwelleth righteousness.

Wherefore, beloved, seeing that ye look for ¹⁴
 these things, give diligence that ye may be

¹ Gr. *in the last of the days.*

² Gr. *presence.*

³ Or, *through*

⁴ Or, *stored with fire*

⁵ Or, *heavenly bodies*

⁶ The most ancient manuscripts read *discovered.*

⁷ Or, *hastening*

⁸ Gr. *presence.*

found in peace, without spot and blameless in
15 his sight. And account that the longsuffering
of our Lord is salvation; even as our beloved
brother Paul also, according to the wisdom given
16 to him, wrote unto you; as also in all *his* epi-
stles, speaking in them of these things; wherein
are some things hard to be understood, which
the ignorant and unstedfast wrest, as *they do*
also the other scriptures, unto their own de-
17 struction. Ye therefore, beloved, knowing *these*
things beforehand, beware lest, being carried
away with the error of the wicked, ye fall from
18 your own stedfastness. But grow in the grace
and knowledge of our Lord and Saviour Jesus
Christ. To him *be* the glory both now and ¹ Gr. *unto the*
¹ *for ever. Amen.* *day of eternity.*

THE FIRST EPISTLE GENERAL OF JOHN.

THAT which was from the beginning, that ¹ 1
which we have heard, that which we have seen
with our eyes, that which we beheld, and our
hands handled, concerning the ¹Word of life
(and the life was manifested, and we have seen, ²
and bear witness, and declare unto you the
life, the eternal *life*, which was with the Father,
and was manifested unto us); that which we ³
have seen and heard declare we unto you also,
that ye also may have fellowship with us: yea,
and our fellowship is with the Father, and with
his Son Jesus Christ: and these things we write, ⁴
that ² our joy may be fulfilled.

And this is the message which we have ⁵
heard from him, and announce unto you, that
God is light, and in him is no darkness at all.
If we say that we have fellowship with him, ⁶
and walk in the darkness, we lie, and do not the
truth: but if we walk in the light, as he is in the ⁷
light, we have fellowship one with another, and
the blood of Jesus his Son cleanseth us from all
sin. If we say that we have no sin, we deceive ⁸
ourselves, and the truth is not in us. If we con- ⁹
fess our sins, he is faithful and righteous to for-
give us our sins, and to cleanse us from all
unrighteousness. If we say that we have not ¹⁰
sinned, we make him a liar, and his word is
not in us.

¹ Or, *word*

² Many ancient authorities
read *your*.

- 2 1 My little children, these things write I unto you, that ye may not sin. And if any man sin, we have an ¹Advocate with the Father,
 2 Jesus Christ the righteous: and he is the propitiation for our sins; and not for ours only,
 3 but also for the whole world. And hereby know we that we know him, if we keep his
 4 commandments. He that saith, I know him, and keepeth not his commandments, is a liar,
 5 and the truth is not in him: but whoso keepeth his word, in him verily hath the love of God
 been perfected. Hereby know we that we are
 6 in him: he that saith he abideth in him ought himself also to walk even as he walked.
- 7 Beloved, no new commandment write I unto you, but an old commandment which ye had from the beginning: the old commandment is the
 8 word which ye heard. Again, a new commandment write I unto you, which thing is true in him and in you; because the darkness is passing away, and the true light already shineth.
 9 He that saith he is in the light, and hateth his brother, is in the darkness even until now.
 10 He that loveth his brother abideth in the light, and there is none occasion of stumbling
 11 in him. But he that hateth his brother is in the darkness, and walketh in the darkness, and knoweth not whither he goeth, because the darkness hath blinded his eyes.
- 12 I write unto you, *my* little children, because your sins are forgiven you for his name's sake.
 13 I write unto you, fathers, because ye know him which is from the beginning. I write unto you, young men, because ye have overcome the evil one. ²I have written unto you, little children,
 14 because ye know the Father. ²I have written unto you, fathers, because ye know him which is from the beginning. ²I have written unto you,

¹ Or, Com-forter
 Or, Helper
 Gr. Paraclete.

² Or, *I wrote*

young men, because ye are strong, and the word of God abideth in you, and ye have overcome the evil one. Love not the world, neither ¹⁵ the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of ¹⁶ the flesh, and the lust of the eyes, and the vain-glory of life, is not of the Father, but is of the world. And the world passeth away, and ¹⁷ the lust thereof: but he that doeth the will of God abideth for ever.

Little children, it is the last hour: and as ye ¹⁸ heard that antichrist cometh, even now have there arisen many antichrists; whereby we know that it is the last hour. They went out ¹⁹ from us, but they were not of us; for if they had been of us, they would have continued with us: but *they went out*, that they might be made manifest ¹ how that they all are not of us. And ²⁰ ye have an anointing from the Holy One, ² and ye know all things. I have not written unto ²¹ you because ye know not the truth, but because ye know it, and ³because no lie is of the truth. Who is the liar but he that denieth that Jesus ²² is the Christ? This is the antichrist, *even* he that denieth the Father and the Son. Who- ²³ soever denieth the Son, the same hath not the Father: he that confesseth the Son hath the Father also. As for you, let that abide in you ²⁴ which ye heard from the beginning. If that which ye heard from the beginning abide in you, ye also shall abide in the Son, and in the Father. And this is the promise which he pro- ²⁵ mised ⁴ us, *even* the life eternal. These things ²⁶ have I written unto you concerning them that would lead you astray. And as for you, the ²⁷ anointing which ye received of him abideth in you, and ye need not that any one teach you;

¹ Or, *that not all are of us*

² Some very ancient authorities read *and ye all know.*

³ Or, *that*

⁴ Some ancient authorities read *you.*

but as his anointing teacheth you concerning all things,¹ and is true, and is no lie, and even
 28 as it taught you,² ye abide in him. And now, my little children, abide in him ; that, if he shall be manifested, we may have boldness, and not
 29 be ashamed³ before him at his⁴ coming. If ye know that he is righteous,⁵ ye know that every one also that doeth righteousness is begotten of him.

3 1 Behold what manner of love the Father hath bestowed upon us, that we should be called children of God : and *such* we are. For this cause the world knoweth us not, because it knew him
 2 not. Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if⁶ he shall be manifested, we⁶ Or, *it* shall be like him ; for we shall see him even as
 3 he is. And every one that hath this hope set on him purifieth himself, even as he is pure.
 4 Every one that doeth sin doeth also lawlessness :
 5 and sin is lawlessness. And ye know that he was manifested to⁷ take away sins ; and in him⁷ Or, *bear sins*
 6 is no sin. Whosoever abideth in him sinneth not : whosoever sinneth hath not seen him,
 7 neither⁸ knoweth him. My little children, let no man lead you astray : he that doeth righteousness is righteous, even as he is righteous : he that doeth sin is of the devil ; for the devil sinneth from the beginning. To this end was the Son of God manifested, that he might destroy the works of the devil. Whosoever is begotten of God doeth no sin, because his seed abideth in him : and he cannot sin, because he
 10 is begotten of God. In this the children of God are manifest, and the children of the devil : whosoever doeth not righteousness is not of God,
 11 neither he that loveth not his brother. For this is the message which ye heard from the begin-

¹ Or, so it is true, and is no lie ; and even as &c.

² Or, abide ye

³ Gr. from him.

⁴ Gr. presence.

⁵ Or, know ye

ning, that we should love one another: not as ¹² Cain was of the evil one, and slew his brother. And wherefore slew he him? Because his works were evil, and his brother's righteous.

Marvel not, brethren, if the world hateth you. ¹³ We know that we have passed out of death into ¹⁴ life, because we love the brethren. He that loveth not abideth in death. Whosoever hateth ¹⁵ his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby know we love, because he laid down his ¹⁶ life for us: and we ought to lay down our lives for the brethren. But whoso hath the world's ¹⁷ goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him? *My* little ¹⁸ children, let us not love in word, neither with the tongue; but in deed and truth. Hereby ¹⁹ shall we know that we are of the truth, and shall ¹ assure our heart before him, whereinsoever our heart condemn us; because God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, we have ²¹ boldness toward God; and whatsoever we ask, ²² we receive of him, because we keep his commandments, and do the things that are pleasing in his sight. And this is his commandment, ²³ that we should ² believe in the name of his Son Jesus Christ, and love one another, even as he gave us commandment. And he that keepeth ²⁴ his commandments abideth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he gave us.

Beloved, believe not every spirit, but prove ¹ **4** the spirits, whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: every spirit ² which confesseth that Jesus Christ is come in

¹ Gr. *persuade*.

² Gr. *believe the name*.

3 the flesh is of God : and every spirit which ¹ confesseth not Jesus is not of God : and this is the spirit of the antichrist, whereof ye have heard that it cometh ; and now it is in the world
 4 already. Ye are of God, *my* little children, and have overcome them : because greater is he that is in you than he that is in the world.
 5 They are of the world : therefore speak they *as* of the world, and the world heareth them.
 6 We are of God : he that knoweth God heareth us ; he who is not of God heareth us not. By this we know the spirit of truth, and the spirit of error.

¹ Some ancient authorities read *annulleth* Jesus.

7 Beloved, let us love one another : for love is of God ; and every one that loveth is begotten
 8 of God, and knoweth God. He that loveth not
 9 knoweth not God ; for God is love. Herein was the love of God manifested ²in us, that
 God hath sent his only begotten Son into the
 10 world, that we might live through him. Herein is love, not that we loved God, but that he
 loved us, and sent his Son *to be* the propitiation for our sins. Beloved, if God so loved us,
 12 we also ought to love one another. No man hath beheld God at any time : if we love one
 another, God abideth in us, and his love is per-
 13 fected in us : hereby know we that we abide in
 him, and he in us, because he hath given us of
 14 his Spirit. And we have beheld and bear wit-
 ness that the Father hath sent the Son *to be*
 15 the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God
 16 abideth in him, and he in God. And we know and have believed the love which God hath ²in
 us. God is love ; and he that abideth in love abideth in God, and God abideth in him.
 17 Herein is love made perfect with us, that we may have boldness in the day of judgement ;

² Or, *in our case*

because as he is, even so are we in this world. There is no fear in love: but perfect love ¹⁸ casteth out fear, because fear hath punishment; and he that feareth is not made perfect in love. We love, because he first loved us. If a man ^{19, 20} say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, ¹cannot love God whom he hath not seen. And this commandment have we ²¹ from him, that he who loveth God love his brother also.

¹ Many ancient authorities read how can he love God whom he hath not seen?

Whosoever believeth that Jesus is the Christ ^{1 5} is begotten of God: and whosoever loveth him that begat loveth him also that is begotten of him. Hereby we know that we love the children ² of God, when we love God, and do his commandments. For this is the love of God, that ³ we keep his commandments: and his commandments are not grievous. For whatsoever is be- ⁴ gotten of God overcometh the world: and this is the victory that hath overcome the world, *even* our faith. And who is he that overcom- ⁵ eth the world, but he that believeth that Jesus is the Son of God? This is he that came by ⁶ water and blood, *even* Jesus Christ; not ²with the water only, but ²with the water and ²with the blood. And it is the Spirit that beareth ⁷ witness, because the Spirit is the truth. For ⁸ there are three who bear witness, the Spirit, and the water, and the blood: and the three agree in one. If we receive the witness of men, ⁹ the witness of God is greater: for the witness of God is this, that he hath borne witness concerning his Son. He that believeth on the Son ¹⁰ of God hath the witness in him: he that believeth not God hath made him a liar; because he hath not believed in the witness that God hath borne concerning his Son. And the wit- ¹¹

² Gr. *in.*

ness is this, that God gave unto us eternal life,
12 and this life is in his Son. He that hath the
Son hath the life; he that hath not the Son of
God hath not the life.

13 These things have I written unto you, that
ye may know that ye have eternal life, *even* unto
you that believe on the name of the Son of God.

14 And this is the boldness which we have toward
him, that, if we ask any thing according to his

15 will, he heareth us: and if we know that he
heareth us whatsoever we ask, we know that
we have the petitions which we have asked of

16 him. If any man see his brother sinning a sin
not unto death, ¹ he shall ask, and *God* will
give him life for them that sin not unto death.

There is ²a sin unto death: not concerning this
17 do I say that he should make request. All un-
righteousness is sin: and there is ²a sin not
unto death.

18 We know that whosoever is begotten of God
sinneth not; but he that was begotten of God
keepeth ³him, and the evil one toucheth him

³ Or, *himself*

19 not. We know that we are of God, and the
20 whole world lieth in the evil one. And we
know that the Son of God is come, and hath
given us an understanding, that we know him

that is true, and we are in him that is true,
even in his Son Jesus Christ. This is the true

21 God, and eternal life. *My* little children, guard
yourselves from idols.

¹ Or, *he shall
ask and shall
give him life,
even to them
&c.*

² Or, *sin*

THE SECOND EPISTLE OF
JOHN.

THE elder unto the elect lady and her children, whom I love in truth; and not I only, but also all they that know the truth; for the truth's sake which abideth in us, and it shall be with us for ever: Grace, mercy, peace shall be with us, from God the Father, and from Jesus Christ, the Son of the Father, in truth and love.

I rejoice greatly that I have found *certain* of thy children walking in truth, even as we received commandment from the Father. And now I beseech thee, lady, not as though I wrote to thee a new commandment, but that which we had from the beginning, that we love one another. And this is love, that we should walk after his commandments. This is the commandment, even as ye heard from the beginning, that ye should walk in it. For many deceivers are gone forth into the world, even they that confess not that Jesus Christ cometh in the flesh. This is the deceiver and the antichrist. Look to yourselves, that ye lose not the things which we have wrought, but that ye receive a full reward. Whosoever goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the Son. If any one cometh unto you, and

¹ Or, *destroy*

² Many ancient authorities read *ye*.

³ Or, *taketh the lead*

11 bringeth not this teaching, receive him not into
your house, and give him no greeting: for he
that giveth him greeting partaketh in his evil
works.

12 Having many things to write unto you, I
would not *write them* with paper and ink: but
I hope to come unto you, and to speak face
13 to face, that your joy may be fulfilled. The
children of thine elect sister salute thee.

THE THIRD EPISTLE OF JOHN.

THE elder unto Gaius the beloved, whom ¹
I love in truth.

Beloved, I pray that in all things thou mayest ²
prosper and be in health, even as thy soul pros-
pereth. For I ¹rejoiced greatly, when brethren ³
came and bare witness unto thy truth, even as
thou walkest in truth. Greater ²joy have I ⁴
none than ³this, to hear of my children walk-
ing in the truth.

Beloved, thou doest a faithful work in what- ⁵
soever thou doest toward them that are bre-
thren and strangers withal; who bare witness ⁶
to thy love before the church: whom thou wilt
do well to set forward on their journey worthily
of God: because that for the sake of the Name ⁷
they went forth, taking nothing of the Gentiles.
We therefore ought to welcome such, that we ⁸
may be fellow-workers with the truth.

I wrote somewhat unto the church: but Dio- ⁹
trephe, who loveth to have the preeminence
among them, receiveth us not. Therefore, if ¹⁰
I come, I will bring to remembrance his works
which he doeth, prating against us with wicked
words: and not content therewith, neither doth
he himself receive the brethren, and them
that would he forbiddeth, and casteth *them* out
of the church. Beloved, imitate not that which ¹¹

¹ Or, rejoice
greatly, when
brethren come
and bear wit-
ness

² Some ancient
authorities
read grace.
³ Or, these
things, that I
may hear

is evil, but that which is good. He that doeth good is of God: he that doeth evil hath not seen God. Demetrius hath the witness of all *men*, and of the truth itself: yea, we also bear witness; and thou knowest that our witness is true.

13 I had many things to write unto thee, but I am unwilling to write *them* to thee with ink
14 and pen: but I hope shortly to see thee, and we shall speak face to face. Peace *be* unto thee. The friends salute thee. Salute the friends by name.

THE GENERAL EPISTLE OF JUDE.

¹ Gr. bond-servant.

² Or, to them that are beloved in God the Father, and kept for Jesus Christ, being called

³ Or, the only Master, and our Lord Jesus Christ

⁴ Many very ancient authorities read Jesus.

⁵ Gr. the second time.

⁶ Or, as an example of eternal fire, suffering punishment

JUDAS, a ¹servant of Jesus Christ, and brother ¹ of James, ²to them that are called, beloved in God the Father, and kept for Jesus Christ: Mercy unto you and peace and love be multiplied.²

Beloved, while I was giving all diligence to ³ write unto you of our common salvation, I was constrained to write unto you exhorting you to contend earnestly for the faith which was once for all delivered unto the saints. For there ⁴ are certain men crept in privily, *even* they who were of old set forth unto this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying ³our only Master and Lord, Jesus Christ.

Now I desire to put you in remembrance, ⁵ though ye know all things once for all, how that ⁴the Lord, having saved a people out of the land of Egypt, ⁵afterward destroyed them that believed not. And angels which kept ⁶ not their own principality, but left their proper habitation, he hath kept in everlasting bonds under darkness unto the judgement of the great day. Even as Sodom and Gomorrah, and the ⁷ cities about them, having in like manner with these given themselves over to fornication, and gone after strange flesh, are set forth ⁶as an

example, suffering the punishment of eternal
 8 fire. Yet in like manner these also in their
 dreamings defile the flesh, and set at nought
 9 dominion, and rail at ¹dignities. But Michael ¹ Gr. glories.
 the archangel, when contending with the devil
 he disputed about the body of Moses, durst not
 bring against him a railing judgement, but said,
 10 The Lord rebuke thee. But these rail at what-
 soever things they know not: and what they
 understand naturally, like the creatures without
 reason, in these things are they ²destroyed. ² Or, corrupted
 11 Woe unto them! for they went in the way of
 Cain, and ³ran riotously in the error of Balaam
 for hire, and perished in the gainsaying of
 12 Korah. These are they who are ⁴hidden rocks
 in your love-feasts when they feast with you,
 shepherds that without fear feed themselves;
 clouds without water, carried along by winds;
 autumn trees without fruit, twice dead, plucked
 13 up by the roots; wild waves of the sea, foaming
 out their own ⁵shame; wandering stars, for
 whom the blackness of darkness hath been re-
 14 served for ever. And to these also Enoch, the
 seventh from Adam, prophesied, saying, Behold,
 the Lord came with ⁶ten thousands of his holy
 15 ones, to execute judgement upon all, and to con-
 vict all the ungodly of all their works of ungod-
 liness which they have ungodly wrought, and
 of all the hard things which ungodly sinners
 16 have spoken against him. These are mur-
 murers, complainers, walking after their lusts
 (and their mouth speaketh great swelling words),
 shewing respect of persons for the sake of ad-
 vantage.
 17 But ye, beloved, remember ye the words
 which have been spoken before by the apostles
 18 of our Lord Jesus Christ; how that they said
 to you, In the last time there shall be mockers,

³ Or, cast them-
selves away
⁴ Or, spots
⁵ Gr. shames.
⁶ Gr. his holy
myriads.

¹ Gr. *their own lusts of ungodlinesses.*

² Or, *natural*
Or, *animal*

³ The Greek text in this passage (*And ... fire*) is somewhat uncertain.

⁴ Or, *while they dispute with you*.

⁵ Gr. *unto all the ages.*

walking after ¹their own ungodly lusts. These ¹⁹ are they who make separations, ²sensual, having not the Spirit. But ye, beloved, building up ²⁰ yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of ²¹ God, looking for the mercy of our Lord Jesus Christ unto eternal life. ³And on some have ²² mercy, ⁴who are in doubt; and some save, ²³ snatching them out of the fire; and on some have mercy with fear; hating even the garment spotted by the flesh.

Now unto him that is able to guard you from ²⁴ stumbling, and to set you before the presence of his glory without blemish in exceeding joy, to the only God our Saviour, through Jesus ²⁵ Christ our Lord, *be* glory, majesty, dominion and power, before all time, and now, and ⁵for evermore. Amen.

THE REVELATION
OF
S. JOHN THE DIVINE.

- 1 THE Revelation of Jesus Christ, which God ¹Or, gave unto him, to shew unto his servants, even the things which must shortly come to pass : and he sent and signified ³it by his angel unto his servant John ; who bare witness of the word of God, and of the testimony of Jesus Christ, ²Gr. bond-servants : and so throughout this book. ³Or, them even of all things that he saw. Blessed is he that readeth, and they that hear the words of the prophecy, and keep the things which are written therein : for the time is at hand.
- 4 JOHN to the seven churches which are in Asia : Grace to you and peace, from him which is and which was and ⁴which is to come ; and from the seven Spirits which are before his throne ; and from Jesus Christ, who is the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. Unto him that loveth us, and ⁵loosed us from our sins by his blood ; and he made us to be a kingdom, to be priests unto his God and Father ; to him be the glory and the dominion ⁷for ever and ever. Amen. Behold, he cometh with the clouds ; and every eye shall see him, and they which pierced him ; and all the tribes of the earth shall mourn over him. Even so, Amen.
- 8 I am the Alpha and the Omega, saith ⁸the

¹Or, gave unto him, to shew unto his servants the things &c.

²Gr. bond-servants : and so throughout this book.

³Or, them

⁴Or, which cometh

⁵Many authorities, some ancient, read washed.

⁶Gr. in.

⁷Gr. unto the ages of the ages. Many ancient authorities omit of the ages.

⁸Or, the Lord, the God

¹ Or, *he which*² Or, *which cometh*

Lord God, ¹ which is and which was and ²which is to come, the Almighty.

I John, your brother and partaker with you ⁹in the tribulation and kingdom and patience *which are* in Jesus, was in the isle that is called Patmos, for the word of God and the testimony of Jesus. I was in the Spirit on the Lord's ¹⁰day, and I heard behind me a great voice, as of a trumpet saying, What thou seest, write in a ¹¹book, and send *it* to the seven churches; unto Ephesus, and unto Smyrna, and unto Pergamum, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. And I ¹²turned to see the voice which spake with me. And having turned I saw seven golden ³candlesticks; and in the midst of the ³candlesticks one ¹³like unto ⁴a son of man, clothed with a garment down to the foot, and girt about at the breasts with a golden girdle. And his head and his ¹⁴hair were white as white wool, *white* as snow; and his eyes were as a flame of fire; and his ¹⁵feet like unto burnished brass, as if it had been refined in a furnace; and his voice as the voice of many waters. And he had in his right hand ¹⁶seven stars: and out of his mouth proceeded a sharp two-edged sword: and his countenance was as the sun shineth in his strength. And ¹⁷when I saw him, I fell at his feet as one dead. And he laid his right hand upon me, saying, Fear not; I am the first and the last, and the ¹⁸Living one; and I ⁵was dead, and behold, I am alive ⁶for evermore, and I have the keys of death and of Hades. Write therefore the ¹⁹things which thou sawest, and the things which are, and the things which shall come to pass hereafter; the mystery of the seven stars which ²⁰thou sawest ⁷in my right hand, and the seven golden ³candlesticks. The seven stars are the

³ Gr. *became*.⁶ Gr. *unto the ages of the ages*.⁷ Gr. *upon*.

angels of the seven churches: and the seven ¹candlesticks are seven churches.

¹ Gr. *lamp-stands.*

2 To the angel of the church in Ephesus write;

These things saith he that holdeth the seven stars in his right hand, he that walketh in the midst of the seven golden ¹candlesticks: I know thy works, and thy toil and patience, and that thou canst not bear evil men, and didst try them which call themselves apostles, and they are not, and didst find them false; and thou hast patience and didst bear for my name's sake, and hast not grown weary. But I have this against thee, that thou didst leave thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I come to thee, and will move thy ²candlestick out of its place, except thou repent.

² Gr. *lamp-stand.*

6 But this thou hast, that thou hatest the works of the Nicolaitans, which I also hate. He that hath an ear, let him hear what the Spirit saith to the churches. To him that overcometh, to him will I give to eat of the tree of life, which is in the ³Paradise of God.

8 And to the angel of the church in Smyrna write;

³ Or, *garden:* as in Gen. ii. 8.

These things saith the first and the last, which ⁴was dead, and lived again: I know thy tribulation, and thy poverty (but thou art rich), and the ⁵blasphemy of them which say they are Jews, and they are not, but are a synagogue of Satan. Fear not the things which thou art about to suffer: behold, the devil is about to cast some of you into prison, that ye may be tried; ⁶and ye shall have ⁷tribulation ten days. Be thou faithful unto death, and I will give thee the crown of life. He that hath an ear, let him hear what the Spirit saith to the churches. He

⁴ Gr. *became.*

⁵ Or, *reviling*

⁶ Some ancient authorities read *and may have.*

⁷ Gr. *a tribulation of ten days.*

that overcometh shall not be hurt of the second death.

And to the angel of the church in Pergamum ¹² write;

These things saith he that hath the sharp two-edged sword: I know where thou dwellest, ¹³ even where Satan's throne is: and thou holdest fast my name, and didst not deny my faith, even in the days ¹ of Antipas my witness, my faithful one, who was killed among you, where Satan dwelleth. But I have a few things against ¹⁴ thee, because thou hast there some that hold the teaching of Balaam, who taught Balak to cast a stumblingblock before the children of Israel, to eat things sacrificed to idols, and to commit fornication. So hast thou also some that hold ¹⁵ the teaching of the Nicolaitans in like manner. Repent therefore; or else I come to thee ¹⁶ quickly, and I will make war against them with the sword of my mouth. He that hath an ear, ¹⁷ let him hear what the Spirit saith to the churches. To him that overcometh, to him will I give of the hidden manna, and I will give him a white stone, and upon the stone a new name written, which no one knoweth but he that receiveth it.

And to the angel of the church in Thyatira ¹⁸ write;

These things saith the Son of God, who hath his eyes like a flame of fire, and his feet are like unto burnished brass: I know thy works, and ¹⁹ thy love and faith and ministry and patience, and that thy last works are more than the first. But I have *this* against thee, that thou ²⁰ sufferest ² the woman Jezebel, which calleth herself a prophetess; and she teacheth and seduceth my servants to commit fornication, and to eat things sacrificed to idols. And I gave ²¹

¹ The Greek text here is somewhat uncertain.

² Many authorities, some ancient, read thy wife.

her time that she should repent ; and she will-
 22 eth not to repent of her fornication. Behold,
 I do cast her into a bed, and them that commit
 adultery with her into great tribulation, except
 23 they repent of ¹ her works. And I will kill her
 children with ² death ; and all the churches shall
 know that I am he which searcheth the reins
 and hearts : and I will give unto each one of
 24 you according to your works. But to you I
 say, to the rest that are in Thyatira, as many as
 have not this teaching, which know not the deep
 things of Satan, as they say ; I cast upon you
 25 none other burden. Howbeit that which ye
 26 have, hold fast till I come. And he that over-
 cometh, and he that keepeth my works unto
 the end, to him will I give authority over the
 27 nations : and he shall rule them with a rod of
³ iron, as the vessels of the potter are broken to
 shivers ; as I also have received of my Father :
 28, 29 and I will give him the morning star. He that
 hath an ear, let him hear what the Spirit saith
 to the churches.

¹ Many ancient authorities read *their.*

² Or, *pesti-*
lence

³ Or, *iron; as*
vessels of the
potter, are
they broken

3 1 And to the angel of the church in Sardis
 write ;

These things saith he that hath the seven
 Spirits of God, and the seven stars : I know
 thy works, that thou hast a name that thou
 2 livest, and thou art dead. Be thou watchful,
 and stablish the things that remain, which were
 ready to die : for I have ⁴ found no works of
 3 thine fulfilled before my God. Remember
 therefore how thou hast received and didst
 hear ; and keep *it*, and repent. If therefore thou
 shalt not watch, I will come as a thief, and thou
 shalt not know what hour I will come upon
 4 thee. But thou hast a few names in Sardis
 which did not defile their garments : and they
 shall walk with me in white ; for they are

⁴ Many ancient
 authorities
read not found
thy works.

worthy. He that overcometh shall thus be 5 arrayed in white garments; and I will in no wise blot his name out of the book of life, and I will confess his name before my Father, and before his angels. He that hath an ear, let 6 him hear what the Spirit saith to the churches.

And to the angel of the church in Philadelphia 7 write;

These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and none shall shut, and that shutteth, and none openeth: I know thy works (behold, I 8 have ¹set before thee a door opened, which none can shut), that thou hast a little power, and didst keep my word, and didst not deny my name. Behold, I give of the synagogue of Satan, 9 of them which say they are Jews, and they are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou didst 10

keep the word of my patience, I also will keep thee from the hour of ² trial, that *hour* which is to come upon the whole ³world, to ⁴try them that dwell upon the earth. I come quickly: 11 hold fast that which thou hast, that no one take thy crown. He that overcometh, I will make 12

⁵ Or, *sanc-*
^{tu}*ary*: and so
throughout
this book.

him a pillar in the ⁵temple of my God, and he shall go out thence no more: and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which cometh down out of heaven from my God, and mine own new name. He that hath 13 an ear, let him hear what the Spirit saith to the churches.

And to the angel of the church in Laodicea 14 write;

These things saith the Amen, the faithful and true witness, the beginning of the creation of

¹ Gr. *given.*

² Or, *tempta-*
tion

³ Gr. *inhabited*
earth.

⁴ Or, *tempt*

⁵ Or, *sanc-*
*tu**ary*: and so
throughout
this book.

- 15 God : I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.
16 So because thou art lukewarm, and neither hot nor cold, I will spew thee out of my mouth.
17 Because thou sayest, I am rich, and have gotten riches, and have need of nothing ; and knowest not that thou art the wretched one and miser-
18 able and poor and blind and naked : I counsel thee to buy of me gold refined by fire, that thou mayest become rich ; and white garments, that thou mayest clothe thyself, and *that* the shame of thy nakedness be not made manifest ; and eyesalve to anoint thine eyes, that thou mayest
19 see. As many as I love, I reprove and chasten :
20 be zealous therefore, and repent. Behold, I stand at the door and knock : if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me.
21 He that overcometh, I will give to him to sit down with me in my throne, as I also overcame, and sat down with my Father in his throne.
22 He that hath an ear, let him hear what the Spirit saith to the churches.

4 1 After these things I saw, and behold, a door opened in heaven, and the first voice which I heard, *a voice* as of a trumpet speaking with me, one saying, Come up hither, and I will shew thee the things which must ¹ come to pass
2 hereafter. Straightway I was in the Spirit : and behold, there was a throne set in heaven, and
3 one sitting upon the throne ; and he that sat
was to look upon like a jasper stone and a sardius : and *there was* a rainbow round about
4 the throne, like an emerald to look upon. And round about the throne *were* four and twenty thrones : and upon the thrones *I saw* four and twenty elders sitting, arrayed in white garments ;
5 and on their heads crowns of gold. And out of

¹ Or, *come to pass. After these things straightway &c.*

the throne proceed lightnings and voices and thunders. And *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God ; and before the throne, as it were 6 a glassy sea like unto crystal ; and in the midst of the throne, and round about the throne, four living creatures full of eyes before and behind. And the first creature *was* like a lion, and the 7 second creature like a calf, and the third creature had a face as of a man, and the fourth creature *was* like a flying eagle. And the four 8 living creatures, having each one of them six wings, are full of eyes round about and within : and they have no rest day and night, saying, Holy, holy, holy, *is* the Lord God, the Almighty, which was and which is and ¹which is to come. And when the living creatures shall give glory 9 and honour and thanks to him that sitteth on the throne, to him that liveth ²for ever and ever, the four and twenty elders shall fall down ¹⁰ before him that sitteth on the throne, and shall worship him that liveth ²for ever and ever, and shall cast their crowns before the throne, saying, Worthy art thou, our Lord and our God, to re- ¹¹ ceive the glory and the honour and the power : for thou didst create all things, and because of thy will they were, and were created.

¹ Or, which cometh

² Gr. *unto the ages of the ages.*

³ Gr. *on.*

And I saw ³in the right hand of him that ¹⁵ sat on the throne a book written within and on the back, close sealed with seven seals. And ² I saw a strong angel proclaiming with a great voice, Who is worthy to open the book, and to loose the seals thereof ? And no one in the ³ heaven, or on the earth, or under the earth, was able to open the book, or to look thereon. And I wept much, because no one was found ⁴ worthy to open the book, or to look thereon : and one of the elders saith unto me, Weep not : ⁵

behold, the Lion that is of the tribe of Judah,
the Root of David, hath overcome, to open the
6 book and the seven seals thereof. And I saw
in the midst of the throne and of the four living
creatures, and in the midst of the elders, a Lamb
standing, as though it had been slain, having
seven horns, and seven eyes, which are the
1¹seven Spirits of God, sent forth into all the
7 earth. And he came, and he ²taketh it out of
the right hand of him that sat on the throne.
8 And when he had taken the book, the four
living creatures and the four and twenty elders
fell down before the Lamb, having each one a
harp, and golden bowls full of incense, which
9 are the prayers of the saints. And they sing
a new song, saying, Worthy art thou to take the
book, and to open the seals thereof: for thou
wast slain, and didst purchase unto God with thy
blood *men* of every tribe, and tongue, and people,
10 and nation, and madest them *to be* unto our God
a kingdom and priests; and they reign upon
11 the earth. And I saw, and I heard a voice of
many angels round about the throne and the
living creatures and the elders; and the number
of them was ten thousand times ten thousand,
12 and thousands of thousands; saying with a
great voice, Worthy is the Lamb that hath been
slain to receive the power, and riches, and
wisdom, and might, and honour, and glory,
13 and blessing. And every created thing which
is in the heaven, and on the earth, and under
the earth, and on the sea, and all things that
are in them, heard I saying, Unto him that
sitteth on the throne, and unto the Lamb, *be*
the blessing, and the honour, and the glory, and
14 the dominion, ³for ever and ever. And the
four living creatures said, Amen. And the
elders fell down and worshipped.

¹ Some ancient authorities omit *seven*.

² Gr. *hath taken*.

³ Gr. *unto the ages of the ages*.

And I saw when the Lamb opened one of ¹⁶ the seven seals, and I heard one of the four living creatures saying as with a voice of thunder, Come¹. And I saw, and behold, a white ² horse, and he that sat thereon had a bow; and there was given unto him a crown: and he came forth conquering, and to conquer.

And when he opened the second seal, I ³ heard the second living creature saying, Come¹. And another *horse* came forth, a red horse: and ⁴ to him that sat thereon it was given to take ² peace from the earth, and that they should slay one another: and there was given unto him a great sword.

And when he opened the third seal, I heard ⁵ the third living creature saying, Come¹. And I saw, and behold, a black horse; and he that sat thereon had a balance in his hand. And I ⁶ heard as it were a voice in the midst of the four living creatures saying, A ³measure of wheat for a ⁴penny, and three measures of barley for a ⁴penny; and the oil and the wine hurt thou not.

And when he opened the fourth seal, I heard ⁷ the voice of the fourth living creature saying, Come¹. And I saw, and behold, a pale horse: ⁸ and he that sat upon him, his name was Death; and Hades followed with him. And there was given unto them authority over the fourth part of the earth, to kill with sword, and with famine, and with ⁵ death, and by the wild beasts of the earth.

And when he opened the fifth seal, I saw ⁹ underneath the altar the souls of them that had been slain for the word of God, and for the testimony which they held: and they cried with ¹⁰ a great voice, saying, How long, O Master, the holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

¹ Some ancient authorities add and see.

² Some ancient authorities read the peace of the earth.

³ Gr. *chanix*, a small measure.

⁴ See marginal note on Matt. xviii. 28.

⁵ Or, pestilence

11 And there was given them to each one a white robe ; and it was said unto them, that they should rest yet for a little time, until their fellow-servants also and their brethren, which should be killed even as they were, should ¹ be fulfilled.

12 And I saw when he opened the sixth seal, and there was a great earthquake ; and the sun became black as sackcloth of hair, and the whole 13 moon became as blood ; and the stars of the heaven fell unto the earth, as a fig tree casteth her unripe figs, when she is shaken of a great 14 wind. And the heaven was removed as a scroll when it is rolled up ; and every mountain and 15 island were moved out of their places. And the kings of the earth, and the princes, and the 2 chief captains, and the rich, and the strong, and every bondman and freeman, hid themselves in the caves and in the rocks of the mountains ; 16 and they say to the mountains and to the rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath 17 of the Lamb : for the great day of their wrath is come ; and who is able to stand ?

7 1 After this I saw four angels standing at the four corners of the earth, holding the four winds of the earth, that no wind should blow on the 2 earth, or on the sea, or upon any tree. And I saw another angel ascend from the sunrising, having the seal of the living God : and he cried with a great voice to the four angels, to whom it was given to hurt the earth and the sea, 3 saying, Hurt not the earth, neither the sea, nor the trees, till we shall have sealed the servants 4 of our God on their foreheads. And I heard the number of them which were sealed, a hundred and forty and four thousand, sealed out of every tribe of the children of Israel.

¹ Some ancient authorities read *have fulfilled* their course.

² Or, military tribunes
Gr. *chiliarchs.*

Of the tribe of Judah *were* sealed twelve 5 thousand:

Of the tribe of Reuben twelve thousand:

Of the tribe of Gad twelve thousand :

Of the tribe of Asher twelve thousand : 6

Of the tribe of Naphtali twelve thousand :

Of the tribe of Manasseh twelve thousand:

Of the tribe of Simeon twelve thousand : 7

Of the tribe of Levi twelve thousand :

Of the tribe of Issachar twelve thousand :

Of the tribe of Zebulun twelve thousand : 8

Of the tribe of Joseph twelve thousand :

Of the tribe of Benjamin *were* sealed twelve thousand.

After these things I saw, and behold, a great 9 multitude, which no man could number, out of every nation, and of *all* tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands; and they cry with a great voice, 10 saying, Salvation unto our God which sitteth on the throne, and unto the Lamb. And all 11 the angels were standing round about the throne, and *about* the elders and the four living creatures; and they fell before the throne on their faces, and worshipped God, saying, Amen: 12

¹ Gr. *The blessing, and the glory, &c.*

² Gr. *unto the ages of the ages.*

³ Gr. *have said.*

¹ Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God ²for ever and ever. Amen. And 13 one of the elders answered, saying unto me, These which are arrayed in the white robes, who are they, and whence came they? And I ¹⁴ say unto him, My lord, thou knowest. And he said to me, These are they which come out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of ¹⁵ God; and they serve him day and night in his

temple : and he that sitteth on the throne shall
16 spread his tabernacle over them. They shall
hunger no more, neither thirst any more ;
neither shall the sun strike upon them, nor any
17 heat : for the Lamb which is in the midst of the
throne shall be their shepherd, and shall guide
them unto fountains of waters of life : and God
shall wipe away every tear from their eyes.

8 1 And when he opened the seventh seal, there
followed a silence in heaven about the space of
2 half an hour. And I saw the seven angels
which stand before God ; and there were given
unto them seven trumpets.

3 And another angel came and stood ¹over the ¹ Or, at
altar, having a golden censer ; and there was
given unto him much incense, that he should
² add it unto the prayers of all the saints upon ² Gr. give.
the golden altar which was before the throne.

4 And the smoke of the incense, ³with the prayers ³ Or, for
of the saints, went up before God out of the
5 angel's hand. And the angel ⁴taketh the censer ; ⁴ Gr. hath
and he filled it with the fire of the altar, and
cast it ⁵upon the earth : and there followed ⁵ Or, into
thunders, and voices, and lightnings, and an
earthquake.

6 And the seven angels which had the seven
trumpets prepared themselves to sound.

7 And the first sounded, and there followed
hail and fire, mingled with blood, and they were
cast ⁵upon the earth : and the third part of the
earth was burnt up, and the third part of the
trees was burnt up, and all green grass was
burnt up.

8 And the second angel sounded, and as it
were a great mountain burning with fire was
cast into the sea : and the third part of the sea
9 became blood ; and there died the third part of
the creatures which were in the sea, *even* they

that had life; and the third part of the ships was destroyed.

And the third angel sounded, and there fell 10 from heaven a great star, burning as a torch, and it fell upon the third part of the rivers, and upon the fountains of the waters; and the name 11 of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

And the fourth angel sounded, and the third 12 part of the sun was smitten, and the third part of the moon, and the third part of the stars; that the third part of them should be darkened, and the day should not shine for the third part of it, and the night in like manner.

¹ Gr. *one eagle.* And I saw, and I heard ¹an eagle, flying in 13 mid heaven, saying with a great voice, Woe, woe, woe, for them that dwell on the earth, by reason of the other voices of the trumpet of the three angels, who are yet to sound.

And the fifth angel sounded, and I saw a star 19 from heaven fallen unto the earth: and there was given to him the key of the pit of the abyss. And he opened the pit of the abyss; ² and there went up a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And out of the smoke came forth ³ locusts upon the earth; and power was given them, as the scorpions of the earth have power. And it was said unto them that they should not ⁴ hurt the grass of the earth, neither any green thing, neither any tree, but only such men as have not the seal of God on their foreheads. And it was given them that they should not ⁵ kill them, but that they should be tormented five months: and their torment was as the

torment of a scorpion, when it striketh a man.

6 And in those days men shall seek death, and shall in no wise find it; and they shall desire
7 to die, and death fleeth from them. And the
¹ shapes of the locusts were like unto horses prepared for war; and upon their heads as it were crowns like unto gold, and their faces were
8 as men's faces. And they had hair as the hair of women, and their teeth were as *the teeth* of
9 lions. And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots, of many
10 horses rushing to war. And they have tails like unto scorpions, and stings; and in their tails is their power to hurt men five months.

11 They have over them as king the angel of the abyss: his name in Hebrew is Abaddon, and in the Greek *tongue* he hath the name ² Apollyon.

12 The first Woe is past: behold, there come yet two Woes hereafter.

13 And the sixth angel sounded, and I heard
³ a voice from the horns of the golden altar
14 which is before God, one saying to the sixth angel, which had the trumpet, Loose the four angels which are bound at the great river
15 Euphrates. And the four angels were loosed, which had been prepared for the hour and day and month and year, that they should kill the
16 third part of men. And the number of the armies of the horsemen was twice ten thousand times ten thousand: I heard the number of
17 them. And thus I saw the horses in the vision, and them that sat on them, having breastplates as of fire and of hyacinth and of brimstone: and the heads of the horses are as the heads of lions; and out of their mouths proceedeth fire
18 and smoke and brimstone. By these three plagues was the third part of men killed, by the

¹ Gr. *like-nesses.*

² That is,
Destroyer.

³ Gr. *one voice.*

fire and the smoke and the brimstone, which proceeded out of their mouths. For the power ¹⁹ of the horses is in their mouth, and in their tails: for their tails are like unto serpents, and have heads; and with them they do hurt. And ²⁰ the rest of mankind, which were not killed with these plagues, repented not of the works of their hands, that they should not worship ¹ devils, and the idols of gold, and of silver, and of brass, and of stone, and of wood; which can neither see, nor hear, nor walk: and they ²¹ repented not of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

And I saw another strong angel coming down ¹ **10** out of heaven, arrayed with a cloud; and the rainbow was upon his head, and his face was as the sun, and his feet as pillars of fire; and he ² had in his hand a little book open: and he set his right foot upon the sea, and his left upon the earth; and he cried with a great voice, as ³ a lion roareth: and when he cried, the seven thunders uttered their voices. And when ⁴ the seven thunders uttered *their voices*, I was about to write: and I heard a voice from heaven saying, Seal up the things which the seven thunders uttered, and write them not. And the angel ⁵ which I saw standing upon the sea and upon the earth lifted up his right hand to heaven, and ⁶ sware by him that liveth ² for ever and ever, who created the heaven and the things that are therein, and the earth and the things that are therein,

² Gr. *unto the ages of the ages.*

³ Some ancient authorities omit *and the sea and the things that are therein.* ⁷
⁴ Or, *delay*

³ and the sea and the things that are therein, that there shall be ⁴ time no longer: but in the days of the voice of the seventh angel, when he is about to sound, then is finished the mystery of God, according to the good tidings which he declared to his servants the prophets.

- 8 And the voice which I heard from heaven, *I heard it* again speaking with me, and saying, Go, take the book which is open in the hand of the angel that standeth upon the sea and upon
9 the earth. And I went unto the angel, saying unto him that he should give me the little book. And he saith unto me, Take it, and eat it up ; and it shall make thy belly bitter, but in thy
10 mouth it shall be sweet as honey. And I took the little book out of the angel's hand, and ate it up ; and it was in my mouth sweet as honey : and when I had eaten it, my belly
11 was made bitter. And they say unto me, Thou must prophesy again ¹ over many peoples and ^{1 Or, concerning} nations and tongues and kings.
11 1 And there was given me a reed like unto a rod : ²and one said, Rise, and measure the temple of God, and the altar, and them that worship
2 therein. And the court which is without the temple ³leave without, and measure it not ; for it hath been given unto the nations : and the holy city shall they tread under foot forty and two
3 months. And I will give unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.
4 These are the two olive trees and the two ⁴candlesticks, standing before the Lord of the
5 earth. And if any man desireth to hurt them, fire proceedeth out of their mouth, and devoureth their enemies : and if any man shall desire to hurt
6 them, in this manner must he be killed. These have the power to shut the heaven, that it rain not during the days of their prophecy : and they have power over the waters to turn them into blood, and to smite the earth with every plague,
7 as often as they shall desire. And when they shall have finished their testimony, the beast that cometh up out of the abyss shall make war

² Gr. *saying*

³ Gr. *cast without.*

⁴ Gr. *lamp-stands.*

with them, and overcome them, and kill them. And their ¹dead bodies *lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also their Lord was crucified. And from among the peoples and tribes and tongues and nations do *men* look upon their ¹dead bodies three days and a half, and suffer not their dead bodies to be laid in a tomb. And they that dwell on the earth rejoice over them, and make merry; and they shall send gifts one to another; because these two prophets tormented them that dwell on the earth. And after the three days and a half the breath of life from God entered into them, and they stood upon their feet; and great fear fell upon them which beheld them. And they heard a great voice from heaven saying unto them, Come up hither. And they went up into heaven in the cloud; and their enemies beheld them. And in that hour there was a great earthquake, and the tenth part of the city fell; and there were killed in the earthquake ²seven thousand persons: and the rest were affrighted, and gave glory to the God of heaven.

The second Woe is past: behold, the third ¹⁴ Woe cometh quickly.

And the seventh angel sounded; and there followed great voices in heaven, and they said, The kingdom of the world is become *the kingdom* of our Lord, and of his Christ: and he shall reign ³for ever and ever. And the four and twenty elders, which sit before God on their thrones, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord ¹⁷ God, the Almighty, which art and which wast; because thou hast taken thy great power, and didst reign. And the nations were wroth, and thy wrath came, and the time of the dead to be judged, and *the time* to give their reward to thy

¹ Gr. *carcase*.

² Gr. *names of men, seven thousand.*

³ Gr. *unto the ages of the ages.*

servants the prophets, and to the saints, and to them that fear thy name, the small and the great; and to destroy them that destroy the earth.

19 And there was opened the temple of God that is in heaven; and there was seen in his temple the ark of his ¹covenant; and there followed lightnings, and voices, and thunders, and an earthquake, and great hail.

12 1 And a great sign was seen in heaven; a woman arrayed with the sun, and the moon under her feet, and upon her head a crown of 2 twelve stars; and she was with child: and she crieth out, travailing in birth, and in pain to be 3 delivered. And there was seen another sign in heaven; and behold, a great red dragon, having seven heads and ten horns, and upon his 4 heads seven diadems. And his tail draweth the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was about to be delivered, that when she was delivered, he might devour 5 her child. And she was delivered of a son, a man child, who is to rule all the nations with a rod of iron: and her child was caught up unto 6 God, and unto his throne. And the woman fled into the wilderness, where she hath a place prepared of God, that there they may nourish her a thousand two hundred and threescore days.

7 And there was war in heaven: Michael and his angels *going forth* to war with the dragon; 8 and the dragon warred and his angels; and they prevailed not, neither was their place 9 found any more in heaven. And the great dragon was cast down, the old serpent, he that is called the Devil and Satan, the deceiver of the whole ²world; he was cast down to ²Gr. *inhabited earth.* the earth, and his angels were cast down with

¹ Or, Now is the salvation, and the power, and the kingdom, become our God's, and the authority is become his Christ's

² Gr. tabernacle.

him. And I heard a great voice in heaven, ¹⁰ saying, ¹ Now is come the salvation, and the power, and the kingdom of our God, and the authority of his Christ: for the accuser of our brethren is cast down, which accuseth them before our God day and night. And they ¹¹ overcame him because of the blood of the Lamb, and because of the word of their testimony; and they loved not their life even unto death. Therefore rejoice, O heavens, and ye ¹² that ² dwell in them. Woe for the earth and for the sea: because the devil is gone down unto you, having great wrath, knowing that he hath but a short time.

And when the dragon saw that he was cast ¹³ down to the earth, he persecuted the woman which brought forth the man *child*. And there ¹⁴ were given to the woman the two wings of the great eagle, that she might fly into the wilderness unto her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. And the serpent cast out of his ¹⁵ mouth after the woman water as a river, that he might cause her to be carried away by the stream. And the earth helped the woman, and ¹⁶ the earth opened her mouth, and swallowed up the river which the dragon cast out of his mouth. And the dragon waxed wroth with the woman, ¹⁷ and went away to make war with the rest of her seed, which keep the commandments of God, and hold the testimony of Jesus: and he stood ¹⁸ upon the sand of the sea.

And I saw a beast coming up out of the sea, having ten horns and seven heads, and on his horns ten diadems, and upon his heads names of blasphemy. And the beast which I saw was ² like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of

a lion: and the dragon gave him his power,
 3 and his throne, and great authority. And *I saw* one of his heads as though it had been
¹ smitten unto death; and his death-stroke was ¹ Gr. *slain.*
 healed: and the whole earth wondered after the
 4 beast; and they worshipped the dragon, because
 he gave his authority unto the beast; and they
 worshipped the beast, saying, Who is like unto
 the beast? and who is able to war with him?
 5 and there was given to him a mouth speaking
 great things and blasphemies; and there was
 given to him authority ²to continue forty and
 6 two months. And he opened his mouth for
 blasphemies against God, to blaspheme his
 name, and his tabernacle, *even* them that ³dwell
 7 in the heaven. ⁴And it was given unto him to
 make war with the saints, and to overcome
 them: and there was given to him authority
 over every tribe and people and tongue and
 8 nation. And all that dwell on the earth shall
 worship him, *every one* whose name hath not
 been ⁵written in the book of life of the Lamb
 that hath been slain from the foundation of the
 9 world. If any man hath an ear, let him hear.
 10 ⁶If any man ⁷is for captivity, into captivity he
 goeth: if any man shall kill with the sword,
 with the sword must he be killed. Here is
 the patience and the faith of the saints.

11 And I saw another beast coming up out of
 the earth; and he had two horns like unto a
 12 lamb, and he spake as a dragon. And he
 exerciseth all the authority of the first beast
 in his sight. And he maketh the earth and
 them that dwell therein to worship the first
 13 beast, whose death-stroke was healed. And
 he doeth great signs, that he should even
 make fire to come down out of heaven upon
 14 the earth in the sight of men. And he deceiveth

² Or, *to do his works during See Dan. xi. 28.*

³ Gr. *taber-nacle.*

⁴ Some ancient authorities omit *And it was given... overcome them.*

⁵ Or, *written from the foundation of the world in the book... slain*

⁶ The Greek text in this verse is somewhat uncertain.

⁷ Or, leadeth into captivity

them that dwell on the earth by reason of the signs which it was given him to do in the sight of the beast ; saying to them that dwell on the earth, that they should make an image to the beast, who hath the stroke of the sword, and lived. And it was given *unto him* to give ¹⁵ breath to it, *even* to the image of the beast, ¹that the image of the beast should both speak, and cause that as many as should not worship the image of the beast should be killed. And he ¹⁶ causeth all, the small and the great, and the rich and the poor, and the free and the bond, that there be given them a mark on their right hand, or upon their forehead ; and that no man ¹⁷ should be able to buy or to sell, save he that hath the mark, *even* the name of the beast or the number of his name. Here is wisdom. He ¹⁸ that hath understanding, let him count the number of the beast ; for it is the number of a man : and his number is ²Six hundred and sixty and six.

¹ Some ancient authorities read that even the image of the beast should speak ; and he shall cause &c.

² Some ancient authorities read Six hundred and sixteen.

And I saw, and behold, the Lamb standing ¹ 14 on the mount Zion, and with him a hundred and forty and four thousand, having his name, and the name of his Father, written on their foreheads. And I heard a voice from heaven, ² as the voice of many waters, and as the voice of a great thunder : and the voice which I heard was as the voice of harpers harping with their harps : and they sing as it were a new song before the throne, and before the four living creatures and the elders : and no man could learn the song save the hundred and forty and four thousand, *even* they that had been purchased out of the earth. These are they which were ³ not defiled with women ; for they are virgins. These *are* they which follow the Lamb whithersoever he goeth. These were purchased from

among men, *to be* the firstfruits unto God and 5 unto the Lamb. And in their mouth was found no lie : they are without blemish.

6 And I saw another angel flying in mid heaven, having an eternal gospel to proclaim unto them that ¹dwell on the earth, and unto every nation ^{1 Gr. sit.}

7 and tribe and tongue and people ; and he saith with a great voice, Fear God, and give him glory ; for the hour of his judgement is come : and worship him that made the heaven and the earth and sea and fountains of waters.

8 And another, a second angel, followed, saying, Fallen, fallen is Babylon the great, which hath made all the nations to drink of the wine of the wrath of her fornication.

9 And another angel, a third, followed them, saying with a great voice, If any man worshippeth the beast and his image, and receiveth a mark on his forehead, or upon his hand, 10 he also shall drink of the wine of the wrath of God, which is ²prepared unmixed in the cup of his anger ; and he shall be tormented with fire and brimstone in the presence of the holy angels, ^{2 Gr. mingled.}
 11 and in the presence of the Lamb : and the smoke of their torment goeth up ³for ever and ever ; and they have no rest day and night, they that worship the beast and his image, and ^{3 Gr. unto ages of ages.}
 12 whoso receiveth the mark of his name. Here is the patience of the saints, they that keep the commandments of God, and the faith of Jesus.

13 And I heard a voice from heaven saying, Write, Blessed are the dead which die ⁴in the Lord from henceforth : yea, saith the Spirit, that they may rest from their labours ; for their works follow with them.

14 And I saw, and behold, a white cloud ; and on the cloud *I saw* one sitting like unto ⁵a son ^{5 Or, the Son}

of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel ¹⁵ came out from the temple, crying with a great voice to him that sat on the cloud, Send forth thy sickle, and reap : for the hour to reap is come ; for the harvest of the earth is ¹ overripe. And he that sat on the cloud cast his sickle ¹⁶ upon the earth ; and the earth was reaped.

And another angel came out from the temple ¹⁷ which is in heaven, he also having a sharp sickle. And another angel came out from the altar, he ¹⁸ that hath power over fire ; and he called with a great voice to him that had the sharp sickle, saying, Send forth thy sharp sickle, and gather the clusters of the vine of the earth ; for her grapes are fully ripe. And the angel cast his ¹⁹ sickle into the earth, and gathered the ² vintage of the earth, and cast it into the winepress, the great *winepress*, of the wrath of God. And the ²⁰ winepress was trodden without the city, and there came out blood from the winepress, even unto the bridles of the horses, as far as a thousand and six hundred furlongs.

And I saw another sign in heaven, great and ¹ 15 marvellous, seven angels having seven plagues, *which are* the last, for in them is finished the wrath of God.

And I saw as it were a glassy sea mingled ² with fire ; and them that come victorious from the beast, and from his image, and from the number of his name, standing ³ by the glassy sea, having harps of God. And they sing the song ³ of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, O Lord God, the Almighty ; righteous and true are thy ways, thou King of the ⁴ ages. Who shall not fear, O Lord, and glorify thy name ? ⁴ for thou only art holy ; for all the nations shall

³ Or, *upon*

⁴ Many ancient authorities read *nations*.

come and worship before thee ; for thy righteous acts have been made manifest.

5 And after these things I saw, and the temple of the tabernacle of the testimony in heaven was 6 opened : and there came out from the temple the seven angels that had the seven plagues, arrayed ¹with *precious* stone, pure *and* bright, and girt about their breasts with golden girdles.

7 And one of the four living creatures gave unto the seven angels seven golden bowls full of the wrath of God, who liveth ²for ever and ever.

8 And the temple was filled with smoke from the glory of God, and from his power ; and none was able to enter into the temple, till the seven plagues of the seven angels should be finished.

16 1 And I heard a great voice out of the temple, saying to the seven angels, Go ye, and pour out the seven bowls of the wrath of God into the earth.

2 And the first went, and poured out his bowl into the earth ; and ³ it became a noisome and grievous sore upon the men which had the mark of the beast, and which worshipped his image.

3 And the second poured out his bowl into the sea ; and ³ it became blood as of a dead man ; and every ⁴ living soul died, *even* the things that were in the sea.

4 And the third poured out his bowl into the rivers and the fountains of the waters ; ⁵ and ³ it became blood. And I heard the angel of the waters saying, Righteous art thou, which art

and which wast, thou Holy One, because

6 thou didst thus ⁶ judge : for they poured out the blood of saints and prophets, and blood hast thou given them to drink : they are

7 worthy. And I heard the altar saying, Yea,

¹ Many ancient authorities read *in linen.*

² Gr. *unto the ages of the ages.*

³ Or, *there came*

⁴ Gr. *soul of life.*

⁵ Some ancient authorities *read and they became.*

⁶ Or, *judge.*
Because they . . . prophets, thou hast given them blood also to drink

O Lord God, the Almighty, true and righteous are thy judgements.

And the fourth poured out his bowl upon the sun; and it was given unto ¹it to scorch men with fire. And men were scorched with great heat: and they blasphemed the name of the God which hath the power over these plagues; and they repented not to give him glory.

And the fifth poured out his bowl upon the throne of the beast; and his kingdom was darkened; and they gnawed their tongues for pain, and they blasphemed the God of heaven because of their pains and their sores; and they repented not of their works.

And the sixth poured out his bowl upon the great river, the *river* Euphrates; and the water thereof was dried up, that the way might be made ready for the kings that *come* from the sunrising. And I saw *coming* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits, as it were frogs: for they are spirits of ²devils, working signs; which go forth unto the kings of the whole ⁴world, to gather them together unto the war of the great day of God, the Almighty. (Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.) And they gathered them together into the place which is called in Hebrew Har-Magedon.

And the seventh poured out his bowl upon the air; and there came forth a great voice out of the temple, from the throne, saying, It is done: and there were lightnings, and voices, and thunders; and there was a great earthquake, such as was not since ⁵there were men upon the earth, so great an earthquake, so

¹ Or, *him*

² Gr. *demons*.

³ Or, *upon*

⁴ Gr. *inhabited earth*.

⁵ Some ancient authorities read *there was a man*.

19 mighty. And the great city was divided into three parts, and the cities of the nations fell: and Babylon the great was remembered in the sight of God, to give unto her the cup of the
 20 wine of the fierceness of his wrath. And every island fled away, and the mountains were not
 21 found. And great hail, *every stone* about the weight of a talent, cometh down out of heaven upon men: and men blasphemed God because of the plague of the hail; for the plague thereof is exceeding great.

17 1 And there came one of the seven angels that had the seven bowls, and spake with me, saying, Come hither, I will shew thee the judgement of the great harlot that sitteth upon many
 2 waters; with whom the kings of the earth committed fornication, and they that dwell in the earth were made drunken with the wine of
 3 her fornication. And he carried me away in the Spirit into a wilderness: and I saw a woman sitting upon a scarlet-coloured beast, ¹ full of names of blasphemy, having seven heads and
 4 ten horns. And the woman was arrayed in purple and scarlet, and ² decked with gold and precious stone and pearls, having in her hand a golden cup full of abominations, ³ even the
 5 unclean things of her fornication, and upon her forehead a name written, ⁴ MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE HARLOTS AND
 6 OF THE ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the ⁵ martyrs of Jesus. And when I saw her, I wondered with
 7 a great wonder. And the angel said unto me, Wherefore didst thou wonder? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads
 8 and the ten horns. The beast that thou sawest

¹ Or, names full of blasphemy

² Gr. gilded.

³ Or, and of the unclean things

⁴ Or a mystery, BABYLON THE GREAT

⁵ Or, witnesses

¹ Some ancient authorities read and he goeth.

² Gr. on.

³ Gr. shall be present.

⁴ Or, meaning

⁵ Or, there are

was, and is not; and is about to come up out of the abyss,¹ and to go into perdition. And they that dwell on the earth shall wonder, *they* whose name hath not been written² in the book of life from the foundation of the world, when they behold the beast, how that he was, and is not, and³ shall come. Here is the⁴ mind which⁹ hath wisdom. The seven heads are seven mountains, on which the woman sitteth: and¹⁰ they are seven kings; the five are fallen, the one is, the other is not yet come; and when he cometh, he must continue a little while. And¹¹ the beast that was, and is not, is himself also an eighth, and is of the seven; and he goeth into perdition. And the ten horns that thou¹² sawest are ten kings, which have received no kingdom as yet; but they receive authority as kings, with the beast, for one hour. These have¹³ one mind, and they give their power and authority unto the beast. These shall war against¹⁴ the Lamb, and the Lamb shall overcome them, for he is Lord of lords, and King of kings; and they^{also} shall overcome that are with him, called and chosen and faithful. And he saith unto¹⁵ me, The waters which thou sawest, where the harlot sitteth, are peoples, and multitudes, and nations, and tongues. And the ten horns which¹⁶ thou sawest, and the beast, these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and shall burn her utterly with fire. For God did put in their hearts to¹⁷ do his mind, and to come to one mind, and to give their kingdom unto the beast, until the words of God should be accomplished. And¹⁸ the woman whom thou sawest is the great city, which⁶ reigneth over the kings of the earth.

After these things I saw another angel coming down out of heaven, having great authority;

⁶ Gr. hath a kingdom.

- and the earth was lightened with his glory.
- 2 And he cried with a mighty voice, saying, Fallen, fallen is Babylon the great, and is become a habitation of ¹ devils, and a ² hold of every unclean spirit, and a ²hold of every un-
- 3 clean and hateful bird. For ³by ⁴the wine of the wrath of her fornication all the nations are fallen; and the kings of the earth committed fornication with her, and the merchants of the earth waxed rich by the power of her ⁵wantonness.
- 4 And I heard another voice from heaven, saying, Come forth, my people, out of her, that ye have no fellowship with her sins, and that ye receive not of her plagues: for her sins ⁶have reached even unto heaven, and God hath remembered her iniquities. Render unto her even as she rendered, and double *unto her* the double according to her works: in the cup which she mingled, mingle unto her double. How much soever she glorified herself, and waxed ⁷wanton, so much give her of torment and mourning: for she saith in her heart, I sit a queen, and am no widow, and shall in no wise see mourning.
- 8 Therefore in one day shall her plagues come, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is ⁸the Lord God which judged her. And the kings of the earth, who committed fornication and lived ⁹wantonly with her, shall weep and wail over her, when they look upon the smoke of her burning, standing afar off for the fear of her torment, saying, Woe, woe, the great city, Babylon, the strong city! for in one hour is thy judgement come. And the merchants of the earth weep and mourn over her, for no man buyeth their ¹⁰merchandise any more; ¹⁰merchandise of gold, and silver, and precious stone,

¹ Gr. *demons*.² Or, *prison*³ Some authorities read *of the wine . . . have drunk*.⁴ Some ancient authorities omit *the wine of*.⁵ Or, *luxury*⁶ Or, *clave together*⁷ Or, *luxurious*⁸ Some ancient authorities omit *the Lord*.⁹ Or, *luxuriously*¹⁰ Gr. *cargo*.

and pearls, and fine linen, and purple, and silk, and scarlet; and all thyine wood, and every vessel of ivory, and every vessel made of most precious wood, and of brass, and iron, and marble; and cinnamon, and ¹ spice, and incense, and ¹³

¹ Gr. *amomum*.

ointment, and frankincense, and wine, and oil, and fine flour, and wheat, and cattle, and sheep; and *merchandise* of horses and chariots and ¹⁴

² Gr. *bodies*.

³ Or, *lives*

² slaves; and ³souls of men. And the fruits which ¹⁴

thy soul lusted after are gone from thee, and all things that were dainty and sumptuous are perished from thee, and *men* shall find them no more at all. The merchants of these things, ¹⁵

who were made rich by her, shall stand afar off for the fear of her torment, weeping and mourning; saying, Woe, woe, the great city, she that ¹⁶

was arrayed in fine linen and purple and scarlet, and ⁴decked with gold and precious stone and pearl! for in one hour so great riches is made ¹⁷

desolate. And every shipmaster, and every one that saileth any whither, and mariners, and ¹⁷

⁴ Gr. *gilded*.

as many as ⁵gain their living by sea, stood afar off, and cried out as they looked upon the smoke ¹⁸

⁵ Gr. *work the sea.*

of her burning, saying, What *city* is like the great city? And they cast dust on their heads, ¹⁹

and cried, weeping and mourning, saying, Woe, woe, the great city, wherein were made rich all that had their ships in the sea by reason of her costliness! for in one hour is she made desolate. Rejoice over her, thou heaven, and ye saints, ²⁰

and ye apostles, and ye prophets; for God hath judged your judgement on her.

⁶ Gr. *one*.

And ⁶a strong angel took up a stone as it ²¹ were a great millstone, and cast it into the sea, saying, Thus with a mighty fall shall Babylon, the great city, be cast down, and shall be found no more at all. And the voice of harpers and ²²

minstrels and flute-players and trumpeters shall

be heard no more at all in thee; and no craftsman,
¹ of whatsoever craft, shall be found any more
 at all in thee; and the voice of a millstone shall
²³ be heard no more at all in thee; and the light
 of a lamp shall shine no more at all in thee;
 and the voice of the bridegroom and of the
 bride shall be heard no more at all in thee: for
 thy merchants were the princes of the earth; for
 with thy sorcery were all the nations deceived.
²⁴ And in her was found the blood of prophets
 and of saints, and of all that have been slain
 upon the earth.

19 ¹ After these things I heard as it were a great
 voice of a great multitude in heaven, saying,
 Hallelujah; Salvation, and glory, and power,
² belong to our God: for true and righteous are
 his judgements; for he hath judged the great
 harlot, which did corrupt the earth with her
³ fornication, and he hath avenged the blood of
 his servants at her hand. And a second time
 they ²say, Hallelujah. And her smoke goeth
⁴ up ³for ever and ever. And the four and
 twenty elders and the four living creatures fell
 down and worshipped God that sitteth on the
⁵ throne, saying, Amen; Hallelujah. And a
 voice came forth from the throne, saying, Give
 praise to our God, all ye his servants, ye that
⁶ fear him, the small and the great. And I heard
 as it were the voice of a great multitude, and
 as the voice of many waters, and as the voice
 of mighty thunders, saying, Hallelujah: for the
⁷ Lord our God, the Almighty, reigneth. Let us
 rejoice and be exceeding glad, and let us give
 the glory unto him: for the marriage of the
 Lamb is come, and his wife hath made herself
⁸ ready. And it was given unto her that she
 should array herself in fine linen, bright and
 pure: for the fine linen is the righteous acts of

¹ Some ancient authorities omit of whatsoever craft.

² Gr. have said.

³ Gr. unto the ages of the ages.

the saints. And he saith unto me, Write, 9
Blessed are they which are bidden to the mar-
riage supper of the Lamb. And he saith unto
me, These are true words of God. And I fell 10
down before his feet to worship him. And he
saith unto me, See thou do it not: I am a
fellow-servant with thee and with thy brethren
that hold the testimony of Jesus: worship God:
for the testimony of Jesus is the spirit of
prophecy.

And I saw the heaven opened; and behold, 11
a white horse, and he that sat thereon,¹ called
Faithful and True; and in righteousness he
doth judge and make war. And his eyes *are* a 12
flame of fire, and upon his head *are* many dia-
dems; and he hath a name written, which no
one knoweth but he himself. And he *is* arrayed 13
in a garment ²sprinkled with blood: and his
name is called The Word of God. And the 14
armies which are in heaven followed him upon
white horses, clothed in fine linen, white *and*
pure. And out of his mouth proceedeth a 15
sharp sword, that with it he should smite the
nations: and he shall rule them with a rod of
iron: and he treadeth the ³winepress of the
fierceness of the wrath of Almighty God. And 16
he hath on his garment and on his thigh a name
written, KING OF KINGS, AND LORD OF LORDS.

¹ Some ancient authorities omit *called*.

² Some ancient authorities read *dipped in*.

³ Gr. *wine-*
press of the
wine of the
fierceness.

⁴ Gr. *one.*

⁵ Or, *military*
tribunes
Gr. *chiliarchs.*

And I saw ⁴an angel standing in the sun; and 17
he cried with a loud voice, saying to all the birds
that fly in mid heaven, Come *and* be gathered
together unto the great supper of God; that ye 18
may eat the flesh of kings, and the flesh of
⁵captains, and the flesh of mighty men, and the
flesh of horses and of them that sit thereon,
and the flesh of all men, both free and bond,
and small and great.

And I saw the beast, and the kings of the 19

earth, and their armies, gathered together to make war against him that sat upon the horse,
20 and against his army. And the beast was taken, and with him the false prophet that wrought the signs in his sight, wherewith he deceived them that had received the mark of the beast, and them that worshipped his image: they twain were cast alive into the lake of fire that burneth
21 with brimstone: and the rest were killed with the sword of him that sat upon the horse, *even the sword* which came forth out of his mouth: and all the birds were filled with their flesh.

20 1 And I saw an angel coming down out of heaven, having the key of the abyss and a great
2 chain ¹in his hand. And he laid hold on the

¹ Gr. upon.

dragon, the old serpent, which is the Devil and
3 Satan, and bound him for a thousand years, and cast him into the abyss, and shut *it*, and sealed *it* over him, that he should deceive the nations no more, until the thousand years should be finished: after this he must be loosed for a little time.

4 And I saw thrones, and they sat upon them, and judgement was given unto them: and *I saw* the souls of them that had been beheaded for the testimony of Jesus, and for the word of God, and such as worshipped not the beast, neither his image, and received not the mark upon their forehead and upon their hand; and they lived,
5 and reigned with Christ a thousand years. The rest of the dead lived not until the thousand years should be finished. This is the first
6 resurrection. Blessed and holy is he that hath part in the first resurrection: over these the second death hath no ²power; but they shall be priests of God and of Christ, and shall reign with him ³a thousand years.

7 And when the thousand years are finished,

² Or, authority

³ Some ancient authorities read *the*.

Satan shall be loosed out of his prison, and 8 shall come forth to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to the war : the number of whom is as the sand of the sea. And 9 they went up over the breadth of the earth, and compassed the camp of the saints about, and the beloved city : and fire came down ¹out of heaven, and devoured them. And the devil that de- ceived them was cast into the lake of fire and brimstone, where are also the beast and the false prophet ; and they shall be tormented day and night ²for ever and ever.

¹ Some ancient authorities insert from God.

² Gr. unto the ages of the ages.

And I saw a great white throne, and him that sat upon it, from whose face the earth and the heaven fled away ; and there was found no place for them. And I saw the dead, the great ¹¹ and the small, standing before the throne ; and books were opened : and another book was opened, which is *the book* of life : and the dead were judged out of the things which were written in the books, according to their works. And the sea gave up the dead which were in it ; ¹² and death and Hades gave up the dead which were in them : and they were judged every man according to their works. And death and Hades ¹³ were cast into the lake of fire. This is the second death, *even* the lake of fire. And if any ¹⁴ was not found written in the book of life, he was cast into the lake of fire.

And I saw a new heaven and a new earth : ¹ **21** for the first heaven and the first earth are passed away ; and the sea is no more. And I saw ² the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a great voice ³ out of the throne saying, Behold, the tabernacle of God is with men, and he shall ⁴dwell with

³ Or, the holy city Jerusalem coming down new out of heaven

⁴ Gr. taber-nacle.

them, and they shall be his peoples, and God himself shall be with them,¹ and be their God :
 4 and he shall wipe away every tear from their eyes ; and death shall be no more ; neither shall there be mourning, nor crying, nor pain, any
 5 more : the first things are passed away. And he that sitteth on the throne said, Behold, I make all things new. And he saith,² Write : for
 6 these words are faithful and true. And he said unto me, They are come to pass. I am the Alpha and the Omega, the beginning and the end. I will give unto him that is athirst of the
 7 fountain of the water of life freely. He that overcometh shall inherit these things ; and I will
 8 be his God, and he shall be my son. But for the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part *shall be* in the lake that burneth with fire and brimstone ; which is the second death.

9 And there came one of the seven angels who had the seven bowls, who were laden with the seven last plagues ; and he spake with me, saying, Come hither, I will shew thee the bride,
 10 the wife of the Lamb. And he carried me away in the Spirit to a mountain great and high, and shewed me the holy city Jerusalem, coming
 11 down out of heaven from God, having the glory of God: her ³ light was like unto a stone most precious, as it were a jasper stone, clear as
 12 crystal : having a wall great and high ; having twelve ⁴ gates, and at the ⁴ gates twelve angels ; and names written thereon, which are *the names* of the twelve tribes of the children of Israel :
 13 on the east were three ⁴ gates ; and on the north three ⁴ gates ; and on the south three ⁴ gates ; and
 14 on the west three ⁴ gates. And the wall of the city had twelve foundations, and on them twelve

¹ Some ancient authorities omit, and be their God.

² Or, Write, These words are faithful and true.

³ Gr. *luminary*.

⁴ Gr. *portals*.

names of the twelve apostles of the Lamb. And he that spake with me had for a measure ¹⁵ a golden reed to measure the city,¹ and the ¹gates thereof, and the wall thereof. And the city ¹⁶ lieth foursquare, and the length thereof is as great as the breadth: and he measured the city with the reed, twelve thousand furlongs: the length and the breadth and the height thereof are equal. And he measured the wall thereof, ¹⁷ a hundred and forty and four cubits, according to the measure of a man, that is, of an angel. And the building of the wall thereof was jasper: ¹⁸ and the city was pure gold, like unto pure glass. The foundations of the wall of the city were ¹⁹ adorned with all manner of precious stones. The first foundation was jasper; the second, ²sapphire; the third, chalcedony; the fourth, emerald; the fifth, sardonyx; the sixth, sardius; ²⁰ the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, ³jacinth; the twelfth, amethyst. And ²¹ the twelve ¹gates were twelve pearls; each one of the several ¹gates was of one pearl: and the street of the city was pure gold, ⁴as it were transparent glass. And I saw no temple therein: ²² for the Lord God the Almighty, and the Lamb, are the temple thereof. And the city hath no ²³ need of the sun, neither of the moon, to shine upon it: for the glory of God did lighten it, ⁵and the lamp thereof is the Lamb. And the ²⁴ nations shall walk ⁶amidst the light thereof: and the kings of the earth do bring their glory into it. And the ¹gates thereof shall in no wise be ²⁵ shut by day (for there shall be no night there): and they shall bring the glory and the honour of ²⁶ the nations into it: and there shall in no wise ²⁷ enter into it any thing ⁷unclean, or he that ⁸maketh an abomination and a lie: but only they

¹ Gr. *portals.*

² Or, *lapis lazuli*

³ Or, *sapphire*

⁴ Or, *trans-parent as glass*

⁵ Or, *and the Lamb, the lamp thereof*

⁶ Or, *by*

⁷ Gr. *common.*

⁸ Or, *doeth*

which are written in the Lamb's book of life.

- 22 1 And he shewed me a river of water of life, bright as crystal, proceeding out of the throne of
 2 God and of ¹ the Lamb, in the midst of the street thereof. And on this side of the river and on that was ²the tree of life, bearing twelve ³*manner* of fruits, yielding its fruit every month: and the leaves of the tree were for the healing
 3 of the nations. And there shall be ⁴no curse any more: and the throne of God and of the Lamb shall be therein: and his servants shall
 4 do him service; and they shall see his face; and
 5 his name *shall be* on their foreheads. And there shall be night no more; and they need no light of lamp, neither light of sun; for the Lord God shall give them light: and they shall reign ⁵for ever and ever.

¹ Or, *the Lamb. In the midst of the street thereof, and on either side of the river, was the tree of life*

² Or, *a tree*

³ Or, *crops of fruit*

⁴ Or, *no more any thing accursed*

⁵ Gr. *unto the ages of the ages.*

- 6 And he said unto me, These words are faithful and true: and the Lord, the God of the spirits of the prophets, sent his angel to shew unto his servants the things which must shortly come
 7 to pass. And behold, I come quickly. Blessed is he that keepeth the words of the prophecy of this book.

- 8 And I John am he that heard and saw these things. And when I heard and saw, I fell down to worship before the feet of the angel which
 9 shewed me these things. And he saith unto me, See thou do it not: I am a fellow-servant with thee and with thy brethren the prophets, and with them which keep the words of this book: worship God.

- 10 And he saith unto me, Seal not up the words of the prophecy of this book; for the time is
 11 at hand. He that is unrighteous, let him do unrighteousness ⁶still: and he that is filthy, let him be made filthy ⁶still: and he that is righteous, let him do righteousness ⁶still: and he that

⁶ Or, *yet more*

¹ Or, yet more² Or, wages³ Or, the authority over⁴ Gr. portals.⁵ Or, doeth⁶ Gr. over.⁷ Or, Both⁸ Gr. upon.⁹ Or, even from the things which are written¹⁰ Some ancient authorities add Christ.¹¹ Two ancient authorities read with all.

is holy, let him be made holy ¹ still. Behold, I ¹² come quickly; and my ² reward is with me, to render to each man according as his work is. I am the Alpha and the Omega, the first and ¹³ the last, the beginning and the end. Blessed ¹⁴ are they that wash their robes, that they may have ³the right to come to the tree of life, and may enter in by the ⁴gates into the city. Without are the dogs, and the sorcerers, and ¹⁵ the fornicators, and the murderers, and the idolaters, and every one that loveth and ⁵maketh a lie.

I Jesus have sent mine angel to testify ¹⁶ unto you these things ⁶for the churches. I am the root and the offspring of David, the bright, the morning star.

⁷ And the Spirit and the bride say, Come. ¹⁷ And he that heareth, let him say, Come. And he that is athirst, let him come: he that will, let him take the water of life freely.

I testify unto every man that heareth the ¹⁸ words of the prophecy of this book, If any man shall add ⁸unto them, God shall add ⁸unto him the plagues which are written in this book: and ¹⁹ if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city, ⁹ which are written in this book.

He which testifieth these things saith, Yea: ²⁰ I come quickly. Amen: come, Lord Jesus.

The grace of the Lord Jesus ¹⁰ be ¹¹with the ²¹ saints. Amen.

*List of readings and renderings preferred by the American Committee, recorded at their desire.
See Preface, page xii.*

CLASSES OF PASSAGES.

- I. Strike out "S." (i. e. Saint) from the title of the Gospels and from the heading of the pages.
- II. Strike out "the Apostle" from the title of the Pauline Epistles, and "of Paul the Apostle" from the title of the Epistle to the Hebrews; strike out the word "General" from the title of the Epistles of James, Peter, 1 John, and Jude; and let the title of the Revelation run "The Revelation of John."
- III. For "Holy Ghost" adopt uniformly the rendering "Holy Spirit."
- IV. At the word "worship" in Matt. ii. 2, etc., add the marginal note "The Greek word denotes an act of reverence, whether paid to man (see chap. xviii. 26) or to God (see chap. iv. 10)."
- V. Put into the text uniformly the marginal rendering "through" in place of "by" when it relates to prophecy, viz. in Matt. ii. 5, 17, 23; iii. 3; iv. 14; viii. 17; xii. 17; xiii. 35; xxi. 4; xxiv. 15; xxvii. 9; Luke xviii. 31; Acts ii. 16; xxviii. 25.
- VI. For "tempt" ("temptation") substitute "try" or "make trial of" ("trial") wherever enticement to what is wrong is not evidently spoken of; viz. in the following instances: Matt. iv. 7; xvi. 1; xix. 3; xxii. 18, 35; Mark viii. 11; x. 2; xii. 15; Luke iv. 12; x. 25; xi. 16; xxii. 28; John viii. 6; Acts v. 9; xv. 10; 1 Cor. x. 9; Heb. iii. 8, 9; 1 Pet. i. 6.
- VII. Substitute modern forms of speech for the following archaisms, viz. "who" or "that" for "which" when used of persons; "are" for "be" in the present indicative; "know" "knew" for "wot" "wist"; "drag" or "drag away" for "hale."
- VIII. Substitute for "devil" ("devils") the word "demon" ("demons") wherever the latter word is given in the margin (or represents the Greek words δαίμον, δαίμων); and for "possessed with a devil" (or "devils") substitute either "demoniac" or "possessed with a demon" (or "demons").
- IX. After "baptize" let the marg. "Or, *in*" and the text "with" exchange places.
- X. Let the word "testament" be everywhere changed to "covenant" (without an alternate in the margin), except in Heb. ix. 15-17.
- XI. Wherever "patience" occurs as the rendering of ὑπομονή add "stedfastness" as an alternate in the margin, except in 2 Cor. i. 6; James v. 11; Luke viii. 15; Heb. xii. 1.
- XII. Let ἀστάριον (Matt. x. 29; Luke xii. 6) be translated "penny," and δηνάριον "shilling," except in Matt. xxii. 19; Mark xii. 15; Luke xx. 24, where the name of the coin, "a denarius," should be given.

- XIII. Against the expression “the God and Father of our Lord Jesus Christ” add the marginal rendering “Or, *God and the Father*” etc. ; viz. in Rom. xv. 6 ; 2 Cor. i. 3 ; xi. 31 ; Eph. i. 3 ; Col. i. 3 ; 1 Pet. i. 3. And against the expression “our God and Father” add the marg. “Or, *God and our Father*”; viz. in Gal. i. 4 ; Phil. iv. 20 ; 1 Thess. i. 3 ; iii. 11, 13 ; Jas. i. 27. And against the expression “his God and Father” add the marg. Or, *God and his Father*, viz. in Rev. i. 6.
- XIV. Let the use of “fulfil” be confined to those cases in which it denotes “accomplish,” “bring to pass,” or the like.

M A T T H E W .

- III. 7 Against “to his baptism” add marg. Or, *for baptism*
 10 For “is the axe laid unto” read “the axe lieth at” So in
 Luke iii. 9.
- VI. 11 Let the marg. read Gr. *our bread for the coming day, or our needful bread.* So in Luke xi. 3.
 27 For “his stature” read “the measure of his life” (with marg.
 Or, *his stature*) So in Luke xii. 25.
- VIII. 4 Here and in Matt. xxvii. 65 ; Mark i. 44, for “go thy. [your]
 way” read simply “go”
- IX. 6, 8 For “power” read “authority” (see marg. ⁵) So in Mark ii.
 10 ; Luke v. 24.
- X. 39 “life” strike out the marg. So in xvi. 25 ; Mark viii. 35 ;
 Luke ix. 24 ; xvii. 33 ; John xii. 25.
- XII. 23 For “Is this the son of David?” read “Can this be the son
 of David?” [comp. John iv. 29.]
 31 “unto men” strike out the marg.
- XIX. 14 For “of such is” read “to such belongeth” with marg. Or,
 of such is So in Mark x. 14 ; Luke xviii. 16.
- XX. 1 For “that is” read “that was”
- XXII. 23 For marg. ² read “Many ancient authorities read *saying.*”
- XXIII. 9 For “Father, which is in heaven” read “Father, *even he*
 who is in heaven.”
 23 For “judgement” read “justice” So in Luke xi. 42.
- XXVI. 29 For “I will not drink” read “I shall not drink” Similarly
 in Mark xiv. 25 ; Luke xxii. 16, 18.
- XXVII. 27 For “palace” read “Prætorium” with marg. Or, *palace* [as
 in Mark xv. 16] So in John xviii. 28, 33 ; xix. 9.

M A R K .

- II. 4, 9, 11, 12 “bed” add marg. Or, *pallet* So in vi. 55 ; John v.
 8, 9, 10, 11, 12 ; Acts v. 15 ; ix. 33.
- VII. 4 For “wash” read “bathe” [comp. Luke xi. 38.]
- X. 13 For “brought” read “were bringing” So in Luke xviii. 15.
 32 “and they that followed” etc. omit the marg.
 45 For “For verily” etc. read “For the Son of man also” etc.

- XI. 24 For "have received" read "receive" with marg. Gr. *received*.
 XIV. 3 For "spikenard" read "pure nard" (with marg. Or, *liquid nard*), and omit marg.⁵ So in John xii. 3.

L U K E.

- I. 35 Let the text run "wherefore also the holy thing which is begotten shall be called the Son of God" with the present text in the margin.
 70 For "since the world began" read "of old" Similarly Acts iii. 21; xv. 18.
- II. 34 For "and rising up" read "and the rising"
 37 For "even for" read "even unto"
- III. 14 For "Do violence to no man" etc. read "Extort from no man by violence, neither accuse *any one* wrongfully" and omit marg.⁵
 20 For "added yet this above all" read "added this also to them all"
- IV. 1 For "by the Spirit" read "in the Spirit" and omit the marg.
 VI. 16 For "was the traitor" read "became a traitor"
- VIII. 3 For "Chuza" read "Chuzas"
 29 For "commanded" read "was commanding"
 33 For "were choked" read "were drowned"
- IX. 12 For "victuals" read "provisions"
 18 For "alone" read "apart"
 46 For "should be greatest" read "was the greatest"
- XI. 38 For "washed" read "bathed himself" [comp. Mark vii. 4.]
- XII. 49 For "what will I" etc. read "what do I desire" (with the marg. Or, *how I would that it were already kindled!*)
- XIII. 32 "I am perfected" add marg. Or, *I end my course*
- XV. 16 For "have been filled" read "have filled his belly" (with the marg. Many ancient authorities read *have been filled*.)
- XVII. 6 Read "If ye had faith" etc. and "it would obey you."
 11 For "through the midst of" read "along the borders of" and substitute the present text for marg.⁴
- XVIII. 5 "lest she wear me" etc. add marg. Or, *lest at last by her coming she wear me out*
 7 For "and he" etc. read "and *yet* he" etc. with the marg. Or, *and is he slow to punish on their behalf?*
- XIX. 29 For "the mount of Olives" read "Olivet" So in xxi. 37; see Acts i. 12.
 42 "day" add marg. Some ancient authorities read *thy day*.
 "peace" add marg. Some ancient authorities read *thy peace*.
- XX. 20 "rule" add marg. Or, *ruling power*
- XXII. 24 For "is accounted" read "was accounted"
 70 For "Ye say that I am" read "Ye say *it*, for I am" and substitute the text for the marg.

- XXIII. 2 "Christ a king" omit the marg.
 15 "he sent him" etc. add marg. Many ancient authorities read
I sent you to him.
 23 For "instant" read "urgent"
 46 Let margin and text exchange places.
- XXIV. 30 Read "he took the bread and blessed; and breaking *it* he
 gave to them"
 38 For "reasonings" read "questionings"

J O H N.

- I. 3, 10, 17 Substitute the marginal rendering for the text.
 II. 17 For "The zeal of thine house" read "Zeal for thy house"
 III. 20 For "ill" read "evil". So in v. 29.
 29 For "fulfilled" read "made full" [and so xv. 11; xvi. 24;
 xvii. 13. See "Classes of Passages," XIV.]
 V. 27 Substitute the marginal rendering for the text.
 VII. 8 For "I go not up yet" read "I go not up" and change the
 marg. to Many ancient authorities add *yet*.
 21, 22 For "marvel. For this cause hath Moses" etc. read
 "marvel because thereof. Moses hath" etc. and omit the
 marg.
 23 "a man every whit whole" add marg. Gr. *a whole man sound.*
 38 For "out of his belly" read "from within him" (with marg.
 Gr. *out of his belly.*)
 VIII. 24, 28 "I am *he*" omit marg.¹ (and the corresponding portion
 of marg.⁴) So in xiii. 19.
 25 Substitute for the present marg.² Or, *Altogether that which
 I also speak unto you*
 26 "unto the world" omit marg.³ "Gr. *into.*"
 44 For "stood" read "standeth" and omit marg.⁶
 52, 53 For "is dead" and "are dead" read "died" [Compare
 vi. 49, 58.]
 58 For "was" read "was born" and omit marg.³
 X. 8 "before me" add marg. Some ancient authorities omit *before
 me.*
 XII. 43 For "the glory of men . . . the glory of God" read "the glory
 that is of men . . . the glory that is of God"
 XIV. 1 Let marg.³ and the text exchange places.
 14 For "shall ask me any thing" read "shall ask any thing"
 and let marg.¹ read Many ancient authorities add *me.*
 XVI. 25, 29 For "proverbs" read "dark sayings"
 XVII. 24 For "I will" read "I desire"
 XVIII. 37 For "Thou sayest that" etc. read "Thou sayest *it*, for I am
 a king" and substitute the present text for the marg.
 [comp. Luke xxii. 70.]
 XXI. 7 "was naked" add marg. Or, *had on his under garment only*

ACTS OF THE APOSTLES.

- II. 47 For "those that were being saved" read "those that were saved" with the text in the marg.
- III. 21 For "since the world began" read "from of old"
- VIII. 16 For "he was fallen" read "it was fallen"
- XIII. 18 For "suffered he their manners" read "as a nursing-father bare he them", and in the marg. read "Many ancient authorities read *suffered he their manners.*"¹
- XIV. 9 "made whole" omit marg.¹
- XV. 18 For "from the beginning of the world" read "from of old"
23 For "The apostles and the elder brethren" read "The apostles and the elders, brethren," and put the present text into the marg.
- XVII. 22 For "somewhat superstitious" read "very religious" and put the present text in the marg.
- XIX. 31 For "chief officers of Asia" read "Asiarchs" (with marg. i. e. officers having charge of festivals in the Roman province of Asia.)
- XX. 28 For "God" read "the Lord" (with marg. Some ancient authorities, including the two oldest MSS., read *God.*)
- XXI. 10 For "many days" read "some days"
- XXIII. 30 "against the man" etc. add marg. Many ancient authorities read *against the man on their part, I sent him to thee, charging* etc.
- 35 For "hear thy cause" read "hear thee fully"
- XXIV. 17 For "many years" read "some years"
- XXV. 3 For "laying wait" read "laying a plot"
- XXVI. 28 "With but" etc. add marg. Or, *In a little time*
29 "whether with little" etc. add marg. Or, *both in little and in great*, i. e. in all respects
- XXVII. 37 Omit marg.²

ROMANS.

- I. 17 For "by faith" read "from faith" and omit the marg.
18 For "hold down" read "hinder"
- II. 12 "have sinned" add marg. Gr. *sinned.*
13 For "a law" read "the law"
14 For "which have no" read "that have not the"
For "having no" read "not having the"
14, 15 Enclose in a parenthesis.
15 "their thoughts" etc. add marg. Or, *their thoughts accusing or else excusing them one with another*
- 18 In marg. ⁷ for "provest" read "dost distinguish"
22 Omit the marg.

- III. 9 For "in worse case" read "better" and omit the marg.
 21 Begin a paragraph.
 23 "have sinned" add marg. Gr. *sinned*.
 25 "set forth" omit marg.¹ ("purposed")
 For "by his blood" read "in his blood" (retaining the comma
 after "faith") and omit marg.³
 31 Make a paragraph of verse 31.
- IV. 1 For "according to the flesh, hath found" read "hath found according to the flesh" and put the present text into the margin.
- V. 1 For "let us have" read "we have" and in marg.² read Many ancient authorities read *let us have*. So in verses 2, 3 for "let us" read "we" (twice).
- 7 Omit marg.⁸ ("that which is good")
- VI. 7 "justified" add marg. Or, *released*
- VII. 25 For "I myself with the mind serve" read "I of myself with the mind, indeed, serve"
- VIII. 3 Let marg.⁹ ("and for sin") and the text exchange places.
 5, 6, 9, 13 For "spirit" read "Spirit"
 13 For "mortify" read "put to death" and omit marg.²
 24 For "by" read "in" (with marg. Or, *by*)
 26 For "himself" read "itself"
 34 For "shall condemn" read "condemneth"
- IX. 5 For marg.³ read Or, *flesh: he who is over all, God, be blessed for ever*
 22 "willing" add marg. Or, *although willing*
- XI. 11 Begin the paragraph here instead of at ver. 13.
- XII. 1 For "reasonable" read "spiritual" with marg. Gr. *belonging to the reason*.
 6 Omit marg.¹ ("the faith")
 19 Let marg.⁷ ("the wrath of God") and the text exchange places.

I CORINTHIANS.

- I. 18 For "are perishing . . . are being saved" read "perish . . . are saved" and put the present text into the marg.
 19 For "And . . . reject" read "And the discernment of the discerning will I bring to nought"
- 26 Omit marg.² (Or, "have part therein")
- II. 6 For "the perfect" read "them that are fullgrown"
 8 For "knoweth" read "hath known"
 12 For "is of God" read "is from God"
 For "are freely given to us by God" read "were freely given to us of God"
 13 For "comparing spiritual things with spiritual" read "combining spiritual things with spiritual words" and omit marg.³
 14 "natural" add marg. Or, *unspiritual* Gr. *psychical*.

- IV. 8 For "have reigned" read "have come to reign"
 9 For "and to angels" read "both to angels" and substitute the present text for the marg.
 21 For "meekness" read "gentleness"
 V. 10, 11 Let marg.³ and ⁴ and the text exchange places.
 VII. 6 For "permission" read "concession"
 21 Let marg.² ("nay, even if") and the text exchange places.
 25 For "faithful" read "trustworthy"
 26 For "the present distress" read "the distress that is upon us"
 31 For "abusing it" read "using it to the full" and omit the margin.
 VIII. 3 For "of him" read "by him"
 8 "commend" add marg. Gr. *present*.
 IX. 10 "altogether" let "assuredly" be the rendering in the text, and substitute "altogether" for the marg.
 27 "have preached" add marg. Or, *have been a herald*
 XI. 10 Omit marg.¹ ("have authority over")
 19 For "heresies" read "factions" (with marg. Gr. *heresies*.)
 27 For "unworthily" read "in an unworthy manner"
 XII. 31 Read "And moreover a most excellent way" etc.
 XIII. 12 Read "then shall I know fully even as also I was fully known" and omit marg.⁴ and ⁵.
 13 Omit marg.⁶ ("but greater than these")
 XIV. 3 For "comfort" read "exhortation"
 33, 34 For "of peace; as" etc. read "of peace. As in all the churches of the saints, let" etc. [and begin the paragraph with "As" etc.]
 XV. 2 Adopt marg.⁴ for the text (substituting "the word which" for "what").
 8 For "as unto . . . time" read "as to the *child* untimely born"
 19 Let marg.⁴ and the text exchange places.
 33 For "Evil company doth corrupt good manners" read "Evil companionships corrupt good morals"
 34 For "Awake up" read "Awake to soberness" and omit marg.⁶
 44, 46 "natural" add marg. Gr. *psychical*.
 51 For "We shall not all" read "We all shall not" and put the present text into the marg.

2 CORINTHIANS.

- I. 9 For "answer" read "sentence" (with marg. Gr. *answer*.)
 15 For "before" read "first"
 24 Read in the text "for in faith ye stand fast"
 II. 14 Begin a new paragraph with this verse.
 15 For "are being saved . . . are perishing" read "are saved . . . perish" and put the present text into the marg.

- III. 9 For “is glory” read “hath glory” and let marg.⁶ run Many etc.
For if the ministration of condemnation is glory.
- 18 Let marg.⁹ and the text exchange places.
 Omit marg.¹⁰ (“*the Spirit which is the Lord*”)
- IV. 3 For “are perishing” read “perish” and put the present text into the marg.
- VII. 8,9 For “I do not regret it, though” etc. read “I do not regret it : though I did regret *it* (for I see that that epistle made you sorry, though but for a season), I now rejoice” etc.
- XII. 7 Strike out “—wherefore” and add marg. Some ancient authorities read —*wherefore*.

G A L A T I A N S.

- I. 7 “which is not another *gospel*: only” etc. add the marg. Or,
which is nothing else save that etc.
- 10 Read “For am I now seeking the favour of men or of God” and for “seeking to please” read “striving to please”
- II. 1 Strike out marg.⁵ (“*in the course of*”?)
 16 For “save” read “but” and omit marg.²
 20 For “yet I live ; and yet no longer I” read “and it is no longer I that live” and omit marg.⁴
- III. 22 For “hath shut up” read “shut up”
 23 Omit marg.¹ (“*the faith*”)
 24 For “hath been” read “is become”
- IV. 12 For “be” read “become”
 For “I am as” read “I also am become as”
 16 For “because I tell you” read “by telling you”
 19 Substitute a dash for the comma after “you”
- V. 1 Substitute marg.³ (“*For freedom*”) for the text.
 12 For “cut themselves off” read “go beyond circumcision”
 20 Substitute marg.² (“*parties*”) for the text.
- VI. 1 “in any trespass” add marg. Or, *by*
 10 “as” add marg. Or, *since*
 11 Let the marg. (“*write*”) and the text exchange places.

E P H E S I A N S.

- I. 16 For “and which *ye shew*” read “and the love which *ye shew*” and in marg.³ for “insert” read “omit”
- II. 2 For “power” read “powers” (with marg. Gr. *power.*)
- III. 13 For “*ye faint not*” read “I may not faint” (with marg. Or, *ye*)
- VI. 9 For “both” read “he who is both”

PHILIPPIANS.

- I. 16 To "the one" etc. add marg. Or, *they that are moved by love* do it.
 17 To "but the other" etc. add the marg. Or, *but they that are factious proclaim Christ*
 22 Read in the text "if this shall bring fruit from my work" with
 marg. Gr. *this is for me fruit of work*.
 Omit marg. ⁵ ("I do not make known")
- II. 1 For "comfort" read "exhortation"
 6 For "being" read "existing" and omit marg. ³
 Let the text run "counted not the being on an equality with God
 a thing to be grasped" and omit marg. ⁴
- 14 For "disputings" read "questionings"
 15 For "may be" read "may become"
- III. 8 Substitute marg. ⁵ ("refuse") for the text.
 9 For "of God" read "from God"
 12 For "apprehend . . . apprehended" read "lay hold on . . . laid
 hold on", and in marg. ⁸ for "apprehend . . . apprehended"
 read "lay hold . . . laid hold on"
- 13 For "apprehended" read "laid hold"
- IV. 4 Omit marg. ³ ("Farewell")
 19 For "fulfil" read "supply" [Comp. "Classes of Passages," XIV.]

COLOSSIANS.

- I. 26 For "from all" read "for"
 II. 15 For "having put off from himself" read "having despoiled" and
 substitute the text for marg. ²
 III. 5 For "Mortify" read "Put to death" and omit marg. ³
 16 For "richly" read "richly;" and omit the semicolon after
 "wisdom" putting the present text into the marg.

1 THESSALONIANS.

- II. 6 Let marg. ¹ run *claimed authority*, and then let the marg. and
 the text exchange places.
 IV. 12 For "honestly" read "becomingly"
 V. 22 Omit marg. ⁴ ("appearance")

2 THESSALONIANS.

- II. 2 For "is now present" read "is just at hand"
 10 For "are perishing" read "perish" with the text in the marg.
 III. 2 Omit marg. ³ ("the faith")

1 TIMOTHY.

- I. 16 For "hereafter" read "thereafter"
 18 Substitute marg. ⁶ ("led the way to thee") for the text.

- II. 4 Read "who would have all men to be saved"
 15 Let marg.³ and the text exchange places.
 V. 12 For "faith" read "pledge" (with marg. Gr. *faith*).
 VI. 9 For "desire" read "are minded"

2 TIMOTHY.

- I. 10 For "incorruption" read "immortality" with marg. Gr. *in-corruption*.
 II. 26 Read "having been taken captive by him unto his will"; and let
 marg.⁵ run Or, *by him, unto the will of God* Gr. *by him* etc.

TITUS.

- I. 2 "before times eternal" add marg. Or, *long ages ago*
 II. 13 Let the text and marg.³ exchange places.
 III. 10 For "A man . . . heretical" read "a factious man"

HEBREWS.

- I. 7 Omit marg.⁷ ("*spirits*")
 9 To the first "God" add marg. Or, *O God*
 II. 16 Let the text run "For verily not to angels doth he give help,
 but he giveth help to" etc. (with marg. Gr. *For verily not of
 angels doth he take hold, but he taketh hold of* etc.)
 17 For "might be" read "might become"
 III. 9 Let marg.⁸ ("*Where*") and the text exchange places.
 11 "As" add marg. Or, *So* So in iv. 3.
 IV. 2 Let the text and marg.⁵ exchange places, reading in marg.
 "Many ancient authorities" etc.
 7 Read "a certain day, To-day, saying in David, so long a time
 afterward (even as hath been said before), To-day if ye" etc.
 VI. 1 For "let us cease" etc. read "leaving¹ the doctrine of the first
 principles of Christ, let us" with marg.¹ Gr. *the word of the
 beginning of Christ*.
 9 In marg.⁸ for "are near to" read "belong to"
 VIII. 8 "finding fault" etc. add marg. Some ancient authorities read
finding fault with it he saith unto them.
 IX. 4 Let marg.¹ and the text exchange places.
 9 For "parable" read "figure" So in xi. 19.
 Omit "now."
 14 "the eternal Spirit" add marg. Or, his *eternal spirit*
 17 Let marg.⁴ and the text exchange places.
 X. 1 For "they can" read "can" (and for marg.³ read Many ancient
 authorities read *they can.*)
 22, 23 Let the text and marg.⁵ exchange places.
 25 For "the assembling of ourselves together" read "our own
 assembling together"

- X. 34 For “³ ye yourselves have” read “² ye have for yourselves” (and omit marg.³, letting marg.² read Many ancient authorities read *that ye have your own selves for a etc.*)
- XI. 1 Read “faith is assurance of things hoped for, a conviction” etc.
 5 Read in the text “for he hath had witness borne to him that before his translation he had been” etc. with the present text in the marg.
- XII. 3 For “themselves” read “himself” (and let marg.⁴ run Many ancient authorities read *themselves.*)
 17 For “rejected (for . . . of repentance)” read “rejected; for he found no place for a change of mind *in his father*” with marg. Or, *rejected (for he found no place of repentance)*, etc. Or, *rejected; for . . . of repentance* etc.
- XIII. 18 For “honestly” read “honourably”
 20 For “the eternal” read “an eternal”
 24 “They of” add marg. Or, *The brethren from*

J A M E S.

- I. 3 For “proof” read “proving”
 17 For “boon” read “gift”
- III. 1 For “many” read “many *of you*”
- IV. 4 “adulteresses” add marg. That is, *who break your marriage vow to God.*

1 P E T E R.

- II. 2 In marg.⁴ for “reasonable” read “*belonging to the reason.*”
 V. 2 For “according unto God” read “according to *the will of God*” (and so in marg.³). Comp. Rom. viii. 27.

2 P E T E R.

- I. 1 Let marg.⁴ and the text exchange places.
 7 For “love of the brethren” read “brotherly kindness” (twice) with marg. Gr. *love of the brethren.*
 17 For “came such a voice to him from the excellent glory” read “was borne such a voice to him by the Majestic Glory” and omit marg.⁴
 18 For “come” read “borne” and omit marg.⁵
- II. 13 For “love-feasts” read “deceivings” and in marg.¹ read Some ancient authorities read *love-feasts.*

1 J O H N.

- III. 19, 20 For “him, whereinsoever . . . because God” etc. read “him: because if our heart condemn us, God” etc. (with the present text in the marg.)
- V. 18 Substitute marg.³ for the text, and add marg.³ Some ancient manuscripts read *him.*

2 JOHN.

1 (and 5) "lady" add marg. Or, *Cyria*

3 JOHN.

4 dele marg.²

8 For "with the truth" read "for the truth"

J U D E .

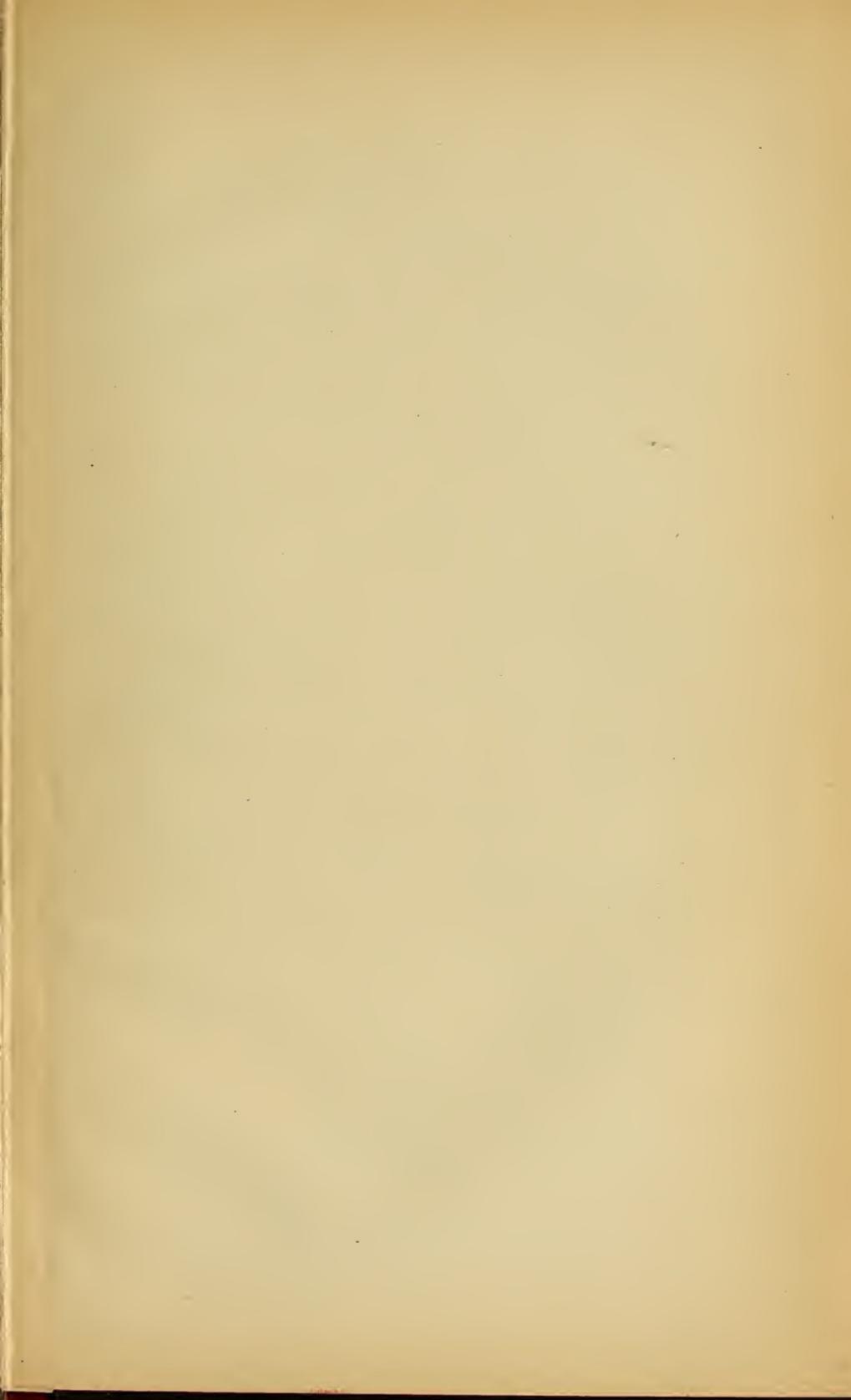
1 For "Judas" read "Jude" and add marg. Gr. *Judas*.

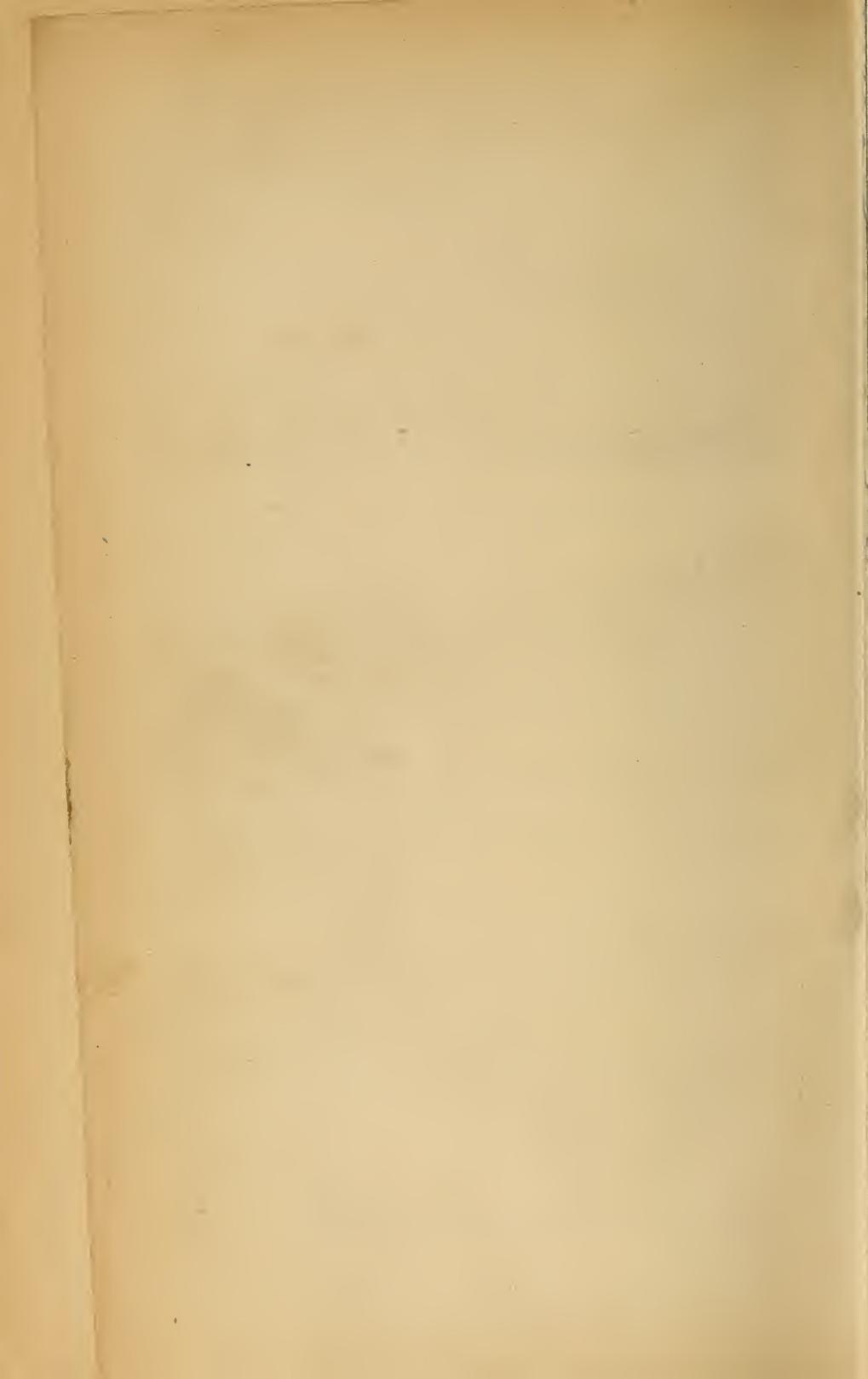
4 For "set forth" read "written of beforehand" putting the present text into the marg.

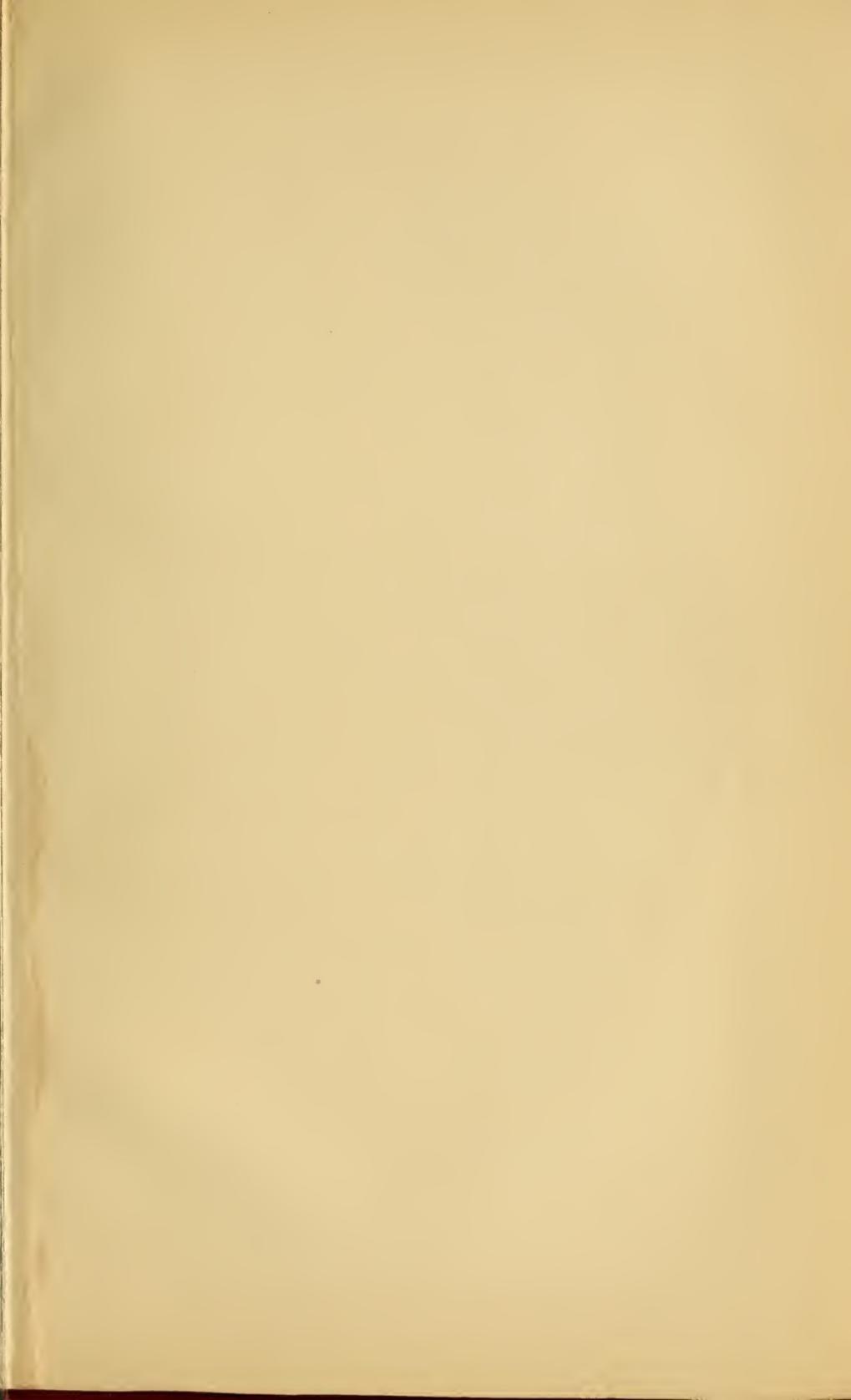
22 Against "And on some" etc. add the marg. Some ancient authorities read *And some refute while they dispute with you.*

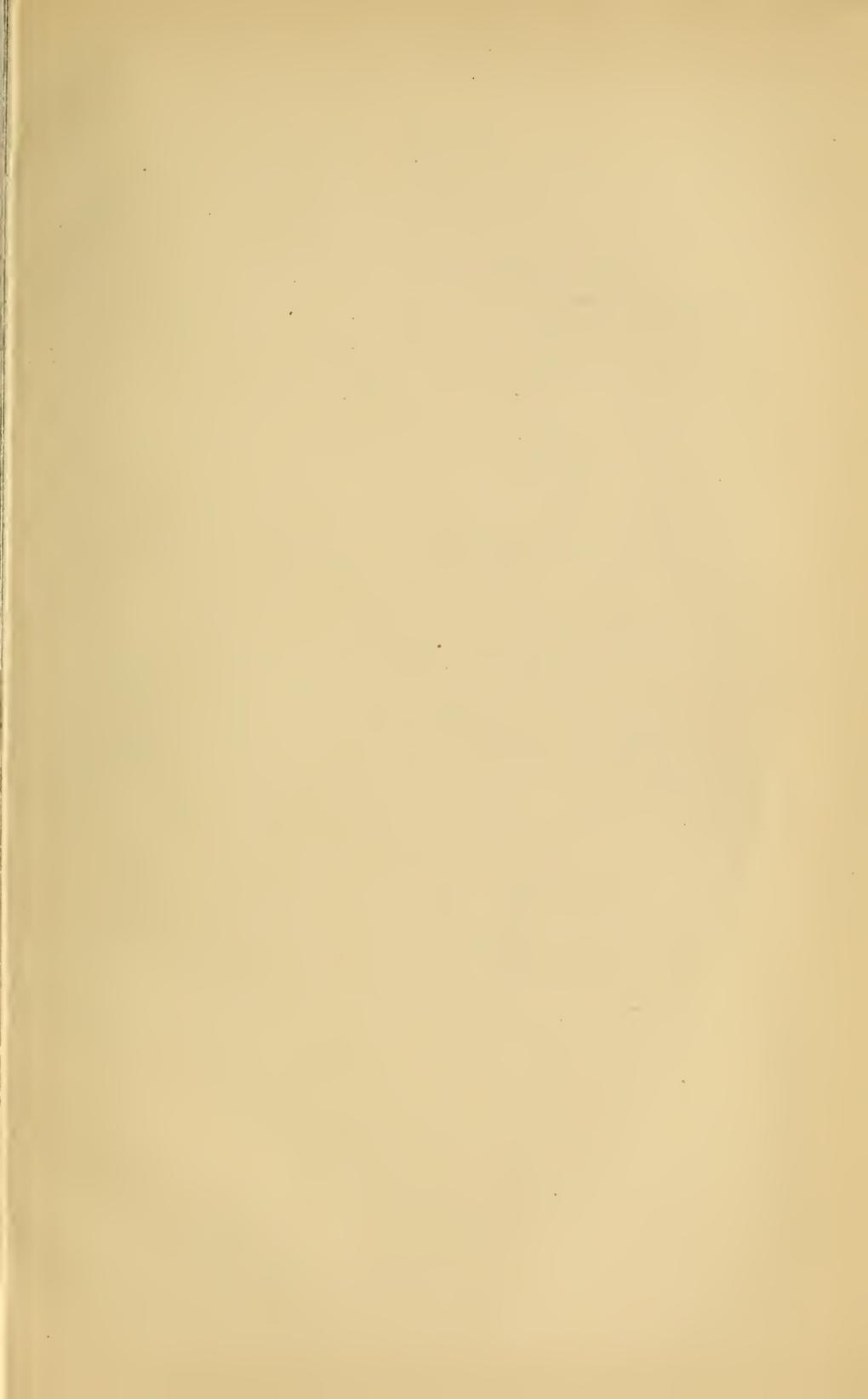
R E V E L A T I O N .

- I. 8 Omit marg.³ ("the Lord, the God")
- 13 Omit marg.⁴ ("the Son of man")
- III. 2 For "fulfilled" read "perfected"
- IV. 6 "of the throne" add marg. Or, *before* [comp. v. 6 ; vii. 17.]
- V. 6 "in the midst of the throne" etc. add marg. Or, *between the throne with the four living creatures, and the elders*
- VI. 6 "A measure" etc. add marg. [instead of marg.³ and ⁴] Or, *A chœnix* (i. e. about a quart) *of wheat for a shilling*—implying great scarcity.
- 11 For "be fulfilled" read "be fulfilled *in number*" and then let the marg. and the text exchange places.
- VII. 17 "of the throne" add marg. Or, *before* (See iv. 6.)
- X. 6 Substitute marg.⁴ (*delay*) for the text.
- XII. 4 For "stood . . . was . . . was . . . might" read "standeth . . . is . . . is . . . may"
- XIII. 1 "he stood" add marg. Some ancient authorities read *I stood* etc., connecting the clause with what follows.
- 8 Let marg.⁵ and the text exchange places. [comp. xvii. 8.]
- XIV. 6 For "an eternal gospel" read "eternal good tidings"
- 15 For "over-ripe" read "ripe" with marg. Gr. *become dry*.
- XV. 2 For "that come" read "that come off"
- XVI. 9 For "the God" read "God"
- 16 "Har-Magedon" add marg. Or, *Ar-Magedon*
- XIX. 15 For "of Almighty God" read "of God, the Almighty"
- XXII. 3 For "do him service" read "serve him"









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